To [illegible] good deeds

and to get closer to Allah.

[illegible]

Indeed in their stories there is a lesson for men of understanding

Quran - Surah Yusuf 12:111

Authors Note: It is recommended to read this book gradually, with the intention of acting upon the ways of the righteous. If you read it all at once - without intent to follow them – your heart will feel dead. Gradual reading and following livens the heart.

In the name of Allah the Most Beneficent the Most Merciful

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Sincerity

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A letter was handed to al-Buhlul...

'Some of the students of al-Buhlul said: A letter was handed to al-Buhlul so he opened it and it was in it:

> *From a man from Samarqand of Khurasan* [near Afghanistan] *who committed all types of sins that no other ever committed but turned to Allah and repented and asked about the worshippers living near them, so he was informed of four worshippers, one of them is al-Buhlul in Africa. O Buhlul, by Allah, I invite you by Allah to invoke Allah for him to [illegible]*
>
> Upon reading this, the letter fell off the hands of al-Buhlul and he fell on his face weeping and crying until he wet the letter with his tears then he said [blaming himself]: [illegible] [i.e. conceal your faults and make you unknown]!

This story is a lesson to all those who seek knowledge to debate so and so or to give lectures and talks so people know him, or so that people approach him to ask him questions, or to be called a shaykh or a student of knowledge, and it is for those who dislike it when someone does not pay attention to what they say, or feel insulted when someone call them laypeople, and for those who learn but do not act upon what they learn, and for those whose knowledge did not increase the sense of fearing Allah in their hearts, for those who thinks knowledge is about memorizing and for those and for those...

May Allah engulf our hearts with His Mercy and write us amongst those who fear Him and act upon what they know for Imam al-Shafi'e said: Knowledge is not to memorize, rather to act upon it.

And Allah directs Whoever He likes to success.

Source:

[al-Qadi 'Iyyad related it in his known book 'Tartib al-Madarik' (3:89) under the biography of Imam al-Buhlul ibn Rashid al-Qayrawani al-Maliki who was one of the companions of Imam Malik and known for his piety and excessive wosrhip.]

http://ahlalhdeeth.com/vbe/showthread.php?p=74610

ά ! ƭ ƭ Ƀ Ƙ ǀ ʏ ƻ ǿ ă L ǀ ƛ ƭ ƭ Ŝ Ř Ƙ ƛ ʏ Φ Φ έ

The following was taken from a Jumu`ah Khutbah delivered by Shaykh Muhammad Ibrahim al-Madhi in the Shaykh ‘Ijlin Mosque in Gaza on June 6th, 2001:

> "…O, you who love Allah, it is our duty to strive so that all our deeds will be [only] for the sake of Allah. Listen to the following precious story:
>
> 'In one African country, a Muslim army was fighting against the Byzantine army. The number of the Byzantines was more than ten times the number of the Muslims. The Byzantine commander was Gregorius and his daughter was by his side.
>
> Gregorius' daughter said *Ƴ Ω a ѐ Ŧ Ƀ ű Ƙ ŜNJΣ ǿ Ƙ ƻ ɃNJŜ ű Ƙ Ŝ ă Ŝ Σ ű Ƙ Ŝ ѐ ɃNJŜ Ƴ ŜN*
> *n ɑnet h an 5hw e e ű Ƙ Ŝ ѐ Ƙ Ω*
>
> He answered her: *Ψ ¢ Ƙ Ŝ ă Ŝ ɃNJŜ ű Ƙ Ŝ ! NJ Ƀ ō Ƙ ƻNJă Ŝ Ƴ Ŝ ʏ Φ Ω*
>
> She said: *Ψ a ѐ Ŧ Ƀ ű Ƙ ŜNJΣ Ǝ ƛ Ǿ Ŝ ű Ƙ Ŝ Ƴ ű ƻ Ƴ Ŝ Ƀ ă ăLJƻ ƛ ƭ ă Φ Ω*
>
> And he had given her [their property's worth] as spoils, before the battle even took place. However, Allah wanted Gregorius killed in the battle and his daughter to be one of the captives. The commander of the Muslim army wanted to know who killed Gregorius, but nobody answered.
>
> This is how we should also act: <u>Do, do, and do, but without talking</u>.
>
> *Ψ ² Ƙ ƻ ǀ ƛ ƭ ƭ Ŝ Ř DNJŜ Ǝ ƻNJƛ dz ă Ƙ Ω*
>
> Gregorius' daughter said to the commander of the Muslims: *Ψ L ǀ ʏ ƻ ǿ ǿ Ƙ ƻ ǀ ƛ ƭ ƭ Ŝ Ř Ƴ ѐ Ŧ Ƀ ű Ƙ*
>
> And when Abdullah bin az-Zubayr passed next to her she said *Ƴ Ω h Σ Ŏ ƻ Ƴ Ƴ Ƀ ʏ Ř ŜNJ ƻ Ŧ ű Ƙ Ŝ a dz ȁ*
> *Ƴ Ƀ ʏ ǿ Ƙ ƻ ǀ ƛ ƭ ƭ Ŝ Ř Ƴ ѐ Ŧ Ƀ ű Ƙ ŜNJΦ Ω*
>
> [The Muslim commander asked him:] *Ψ h Σ ! ō Ř dz ƻ ŧ ƭ ʏ Ƀ w Ƙ Ƙ ȅ ƛ Ř ƛ Ř Î ѐ ƻ dz Ŏ ƻ ʏ Ŏ Ŝ Ƀ ƭ ű Ƙ ƛ ă*
>
> What did Abdullah bin az-Zubayr say in response? His words still echo in the ear of history.
>
> He said:
>
> *Ψ ! ƭ ƭ Ƀ Ƙ ǀ ʏ ƻ ǿ ă L ǀ ƛ ƭ ƭ Ŝ Ř Ƙ ƛ Ƴ Φ Ω*

<u>Allah knows what we do and there is no necessity for humans to know this as well.</u> With such noble values, the [Muslim] nation shall win…"

The Fear of Fame: a Lost Characteristic

The scholars and the righteous of this Ummah always feared fame and becoming well-known amongst the people. They would dislike for their name to be mentioned much and you can see one of them fleeing from the people as if they were a fitnah (trial), whilst at other times you can see one get up and leave the circle of knowledge which he was conducting because the numbers became too many.
Below here are some amazing statements from our predecessors that allude to just how much they held onto sincerity and how much they fled from fame and from being spoken about.

_

Ibn Mas'ood (radhiallahu `anhu): *'Be people who are the springs of knowledge and the lamps of guidance. Stick to [illegible] your homes and be like lamps in the night, revivers of hearts, wearing worn [illegible]-out clothes; you will then be known by the people of the heavens and be hidden amongst the people of the earth.'*

A man said to Bishr: *'Advise me.'* So he said, *'Let your mention not be [illegible]'* And Habib would be found crying saying, *'My name has reached the [illegible]id!'*

Both Ibrahim al-Nakha'i and al-Hasan used to say, *'It is enough of an evil that a man should be pointed at in matters of religion or worldly affairs except those whom [illegible] Allah has protected. Righteousness is here'* and he'd point to his chest three times.

Ibrahim ibn Adham: *'A slave who loves fame has not been truthful to Allah.'*

'Aasim: *'If more than four people would stand around Abu [illegible]-Aliyah, he would get up and [illegible] leave.'*

Dawud al-Ta'i used to say: *'Flee from people just like you would flee from a lion.'*

Imam Ahmad: *'Glad tidings be to the one whose mention has been hidden by Allah!'* [illegible] And he would say, *'Who for [illegible]'*

Dhul-Nun: *'Being pleased with being around people is from the signs of bankruptcy.'*

Fudhayl ibn 'Iyyadh: *'If you can get by without being known, then do so. What does it bother you that people will not praise you and what does [illegible] it bother you that you be blameworthy in the sight of people if in the sight of Allah you are praiseworthy?'*

Muhammad ibn al-'Alaa ibn Musayyib from Basra wrote to Muhammad Yusuf al-Asbahani saying, *'O brother, whoever loves Allah loves that he remains unknown to the people.'*

Bishr ibn al-Harith: *'I do not know of a man who loves fame except that he loses his religion and becomes disgraced. No [illegible]-one who has fear of Allah loves to be known amongst the people.'*
He (rahimahullah) also said: *'A man who loves that everyone should know him will never find the sweetness of the Hereafter.'*

Yazid ibn Abi Habib: *'Indeed from the fitnah of the scholar is that speech should be more beloved to him than silence and listening.'*

Abu Huraira (radhiallahu `anhu) used to say: *'Were it not for an ayah in the Book of Allah I would not have narrated to people anything. Ayah below*

[illegible]

'Verily those who conceal the clear proofs, evidences and the guidance which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers.' [al-Baqarah: 158]

Al-Sha'bi: *'We tried incredibly hard to get Ibrahim - To just sit down in the masjid and narrate to the people but he refused.'*

Ibn Abi Layla: *'I met a hundred and twenty of the Companions of the Prophet (sallallahu `alayhi wa sallam) and none of them would narrate except that he loved his brother to suffice him of that. And none of them would give a fatwa except that he wished his brother would suffice him of that.'*

'Abdullah ibn Abbas: *'Indeed Allah has slaves who have been silenced by the fear of Allah although they are eloquent in speech.'*

Sufyan al-Thawri: *'If you can be a narrator without being known, then do so, for indeed the people, if they knew what was about you, they would eat your flesh.'*

^ He (rahimahullah) wouldn't allow more than three people to sit in his gathering. One day, more than three came and he saw his gathering had increased so he stood up in fear and said, *'By Allah, we have been taken and we do not even feel it. By Allah, if the leader of the faithful 'Umar (radhiallahu `anhu) were to see me sitting in this gathering he would take me and pull me up and say: The likes of you are not worthy of this.'*

It is reported that when he sat to narrate hadeeth, he would sit in fear and terror. If a cloud passed over him, he would become silent until it passed then he'd say, *'I feared that it contained stones with which I would be struck with.'*

When Bishr al-Hafi abandoned narrating hadeeth in a gathering, the people said to him: *'What are you going to say to your Lord when He asks: Why did you abandon narrating to the people the statements of My Prophet Muhammad (sallallahu `alayhi wa sallam)?'* He (rahimahullah) said, *'I will say: O my Lord, I have intended to do it with sincerity but I did not find that in me.'*

It was said to Sufyan Ibn 'Uyaynah once, *'Why don't you sit and narrate?'* He (rahimahullah) said: *'By Allah I don't see you worthy of being narrated to nor do I see myself worthy of being listened to.'*

Ibrahim Ibn Adham;

Ibrahim ibn Adham: *'I never found delight in living except in ash-Sham (greater Syria). I would flee with my religion from heights to heights and from mountain to mountain. Whoever saw me said 'he is a madman' and whoever saw me said 'he is a porter.'*

He (rahimahullah) would also say: *'The scholars: When they sought it they would direct it towards deeds, and when they acted they would be busy in that, and when they were busy they would be missed by the people, and when they were missed they would be sought out by the people, and when they were sought they would flee.'*

One day he passed by the gathering of al-Awza'i (rahimahullah) and saw that a large number of people had gathered. So he said, *'If all this crowding was around Abu Hurairah, he would have departed from it.'* This reached al-Awza'i who got up and abandoned the gathering from that day on.

Ibrahim ibn Adham was an amazing personality masha'Allah; he tried hard to keep away from the people in fear of them mentioning him too much. But his fame shot up and his name became so widespread to the point that it was said one time *'Ibrahim is in the garden'* (where he worked tending to crops), so the people entered it, encircling it, saying *'Where is Ibrahim ibn Adham?'* So he began to encircle along with them saying, *'Where is Ibrahim ibn Adham?'* *

[*Point being here that his name, character and reputation was known but he himself was hardly seen so they didn't recognise him!]

He (rahimahullah) said: *'I never found solace and delight in a day of this world except once, I spent the night in a mosque in one of the villages of al-Sham whilst I had stomach sickness. Then the mu'adhdhin then grabbed me by my leg and dragged me out of the mosque'* – He found solace in this because the man did not recognise him and he did not leave the mosque as he was ill and illness had made him remain in the mosque.

Quotes taken from the book 'Ta'tir al-Anfas min Hadith al-Ikhlas' by Sayyid al-Affani; original sources include Tahdhib al-Hilyah, Siyar A'lam an-Nubala, Tanbih al-Mughtarin and Sifat al-Safwah

http://www.subulassalaam.com/articles/article.cfm?article_id=121

'O Abdullah,do not mention..."

"I was with ibn al-Mubarak and Mu'tamir ibn Sulayman in Tarasus and suddenly people were called to arms (for war). When the two armies (the muslim and the roman) took their positions, a roman fighter came forward and asked for a one-to-one fight. A muslim fighter went forward to fight the roman but was killed. Another one volunteered but was killed as well. The roman fighter manged to kill six muslim fighters and was walking betwen the lines arrogantly asking for a fight and no one dared approach him. Then, ibn al-Mubarak looked at me and said *If I'm killed, do such and such.* He, then, approached the roman fighter with his horse and killed him after an hours skirmish and asked for a fight. He manged to kill six roman fighters; and when he asked for a fight , no one dared come forward, they were all afraid. Ibn al-Mubarak disappeared for a while in the rows and then came to his position near me and said to me *'O Abdullah, do not mention what you have just seen to anyone as long as I'm alive'*

Memorizing the Entire Qur'an in 2 months!

As-salaamu `alaykum

I recently heard an incredibly amazing account told by Shaykh Yasir Salamah, one of the leading Imams and recitors of Egypt. In his audio tape ‘When will I see you as a Haafidh?’ he speaks of the true account of Muhammad, a brother who after attending a workshop on memorising Qur’aan and utilising all the available mediums, went on to memorise the entire Qur’aan within just 50 days (i.e 2 months)

Within 2 months?!

Yes. Within 2 months. This is his account and he says:
“I declared a state of Jihad upon my soul and put death before my eyes. I made an intention to memorise the Noble Qur’aan. So I abandoned telephone calls and unnecessary visits, and I changed all the negative thoughts associated with hifdh (memorisation) to positive and practical ones e.g. When a thought came to me saying Ψ L Ŏ I· ƴ Ω ű Ř 2 I’d say, Ψ L Ŏ I· If it said, Ř 2 Ψ ă ǚ ΦΥΩŜ Ύ 2 NJ I’d say, Ψ Ú L ǿ Ŝ Ŝ ǀ LH Ω Ŝ I· ă dzNJ Ŝ ƛ ƴ K I· Ǿ ƛ ƴ ∃ I· ∃
I chose the masjid as the place of my hifdh as it preserves three:

1. The eyes

2. The ears

3. The tongue

I followed a specific dietary program consisting of eating dates, fruits and honey - and fasting helped me a great deal in that. I used to wake up before salaat al-Fajr by 2 and a half hours and I slept 2 hours after ‘Isha. I used to wake up for Tahajjud (the night prayer), prolonging my sujood wherein I would call upon Allaah ta’alaa to ease for me my affair. I would also seek forgiveness 100 times.

I began to memorise 5 pages and would recite them in the Sunnah prayers of Fajr. After salaat al-Fajr, I would begin the memorisation of 5 new pages and at the end, I would recite them in the 2 raka’ahs of salaat al-Duhaa, all the time thanking Allaah for easing the memorisation.

I would perfect the recitation of what I had memorised by listening to tapes of one of the recitors. I would read about the qiraa’ah in books or via the Muqaddimah al-Jazariyyah (poem on the ahkam of tajweed).

After salaat al-Dhuhr, I would repeat everything that I had memorised previously beginning from the 1st Juz, until salaat al-’Asr. After the ‘Asr prayer, I would repeat the new portion of hifdh and the juz before. After the Maghrib prayer, I would prepare the recitation of 10 new pages and it was only after salaat al-’Isha that I’d review the Qur’aan with my teacher, may Allaah reward him well.

Before retiring to bed, I would listen to all that I memorised in the day from cassettes and I would be sitting for 6 continuous hours, without any boredom or feeling tired. In the 1st week, I would sit for 6 hours, memorising and revising. In the 2nd week, I would sit for 8 hours. In the 3rd week, it was 10 hours and in the 4th week, it was 12 hours. In the last 10 days, I was sitting for 14 hours memorising and revising.

The hardest times for me were when it came to sleeping and eating. I ardently wished that the period of sleep would end quickly so that I could start my hifdh of the Noble of Qur’aan. Everytime I began to read the Qur’aan and memorise, I felt such delight and enjoyment that I had never felt before. Du’a was an important factor for me before and after hifdh. I would memorise a page whilst sitting down and then repeat it whilst walking. My teacher played an important role in encouraging me, in revision, in correcting me and benefiting me in terms of Tajweed.

In the last week, on the night of 20th Ramadan, only 4 and a half juz remained until completion of hifdh. So I turned to Allaah to open up my way and ease it for me. I went on to memorise it in 6 days with the Help of Allaah.

Laylatul-Qadr came, the night of delight and happiness - it was like a wedding night to me. My completion of hifdh took place between Maghrib and ‘Isha in the masjid with the Imam and those in I’tikaaf. We began the khatma (reciting from beginning till end of the Book). In the end, during the du’aa, my heart opened up greatly and I began to weep like never before. It was the most beautiful hour of my life. Allaah had honoured me with the memorisation of His Book.

During the du’aa, I remembered a dream I had more than 10 years ago… I was a Mu’adhin of a mosque and after Fajr salaah, I sat remembering Allaah in the mosque. I felt sleepy so I took a nap in the middle of the mosque, and behold! I found myself amidst a gathering. A powerful ray of light descended from the sky down to the middle of the masjid. From that light came many angels and between them were 2 big Angels. One of them turned towards me and took me to the light. I entered along with the 2 angels. I then found myself on top of a large green tree - I began to climb it in the companionship of the 2 angels. We found angels standing by the door of the 1st heaven. They said to me Ψ ² K ŜNJŜ ꞁ NJŜ They opened up a book and said, Ψ ² Ŝ Ř ƻ ÿ Ω ű K ꞁ ǾŜ ѐ ƻ dzNJ ÿ ꞁ Y Ŝ Ŏ ƭ ƛ Y ō ƻ ÿ ǿ ꞁ NJ And likewise, all the time (through each heaven), they said the same thing to me.

Upon arriving at the 7th heaven, we reached the end of the tree. I found angels standing at the door and they said, Ψ ! NJŜ ѐ ƻ dz a I said, Ψ Y Ŝ They said, Ψ 9 ÿ ű ŜNJΣ Ŧ ƻ NJ ű K Ŝ a Ŝ ă ă Ŝ ÿ Ǝ ŜNJ ƻ Ŧ ! ƭ ƭ ꞁ ꞁ K ǿ ꞁ ÿ ű ă I said to the 2 angels that were with me Ψ / ƻ Y Ŝ ƛ ÿ They said, Ψ ² Y Ŝ Ŝ ΦΩ ÿ Ω ű Ŝ l y l ű Ŝ NJΦ . dz ű Ŧ ƻ NJ So I entered Jannah and behold, I saw therein what no eye has seen, no ear has heard and had never entered in the heart of Man. Angels were surrounding me and there was a door, on top of it was written

ҒЂмфУ Ҩж-ЂмЂϼ ٻ|ϐсвٻ ъϖйЮϖь

(There is no God but Allaah and Muhammad is His Messenger. Al-Firdaws Paradise).

The Angels opened the door and I entered. Before me was the Messenger of Allaah (sallallaahu `alayhi wa sallam) sitting at the top end and beside him were men, some that I recognised and some that I didn’t. In front of him were a very large group of men, women and children. They wore white clothes, and they were so many that they had a beginning but no end. All of them were reciting Qur’aan.

The Messenger of Allaah (sallallaahu `alayhi wa sallam) called me and I went up to him. He got up and made some space for me. I kissed him and he sat me down besides him. I asked him Ψ ² K ƻ ꞁ NJŜ ű K Ŝ ă Ŝ LJŜ ƻ LJ ƭ Ŝ h a ! ƭ ƭ He said, Ψ ¢ K Ŝ ă Ŝ ꞁ NJŜ ű K Ŝ LJŜ ƻ LJ K Ŝ ǿ K ƻ ʅ K ƻ Ǿ Ŝ ! Y Ŝ Y ƻ K J ƛ ă Ŝ Ř Î ꞁ ǿ ꞁ Ƨ ꞁ

Inshaa’Allaah ta’ala, the dream ended in truth. I never spoke to anyone about it until the night that I completed the memorisation of the Qur’aan.”

Allahu Akbar, if this is not tawfeeq from Allaah and determination… I don’t know what is!

Transcribed and edited from the audio Ψ ² KŜ ÿ ǿ ƛ ƭ ƭ L ă [illegible] here

..The fear of Allah we DON'T have!

http://www.islamicboard.com/manners-purification-soul/35620-fear-allah-we-dont-have.html

[The following are from [illegible] -2 3]

THE FEAR OF THE ANGELS, ALAYHIM ASSALAAM

Allah has said describing them,

[illegible]

They fear Allah from above them and they do what they are commanded.
[Quran an-Nahl 16:50]

And we have narrated from the Prophet that he said, "Verily, Allah has angels who tremble out of fear of Him." [al-Bayhaqi in *al-Shu'ab* #914, al-Khateeb in *Tareekh Baghdad* 12/307]

And it has reached us that from the carriers of the Throne are [angels] whose tears flow like rivers, so if [one] raises his head he says, "Glory be to You, You are not feared as You deserve to be feared." Allah will say, "But those who swear oaths by My Name are liars [and] do not know this."

And from Jaabir, "Rasul Allah said, 'When it was the night of my ascension, I saw Jibreel like a worn-out rag from the fear of Allah.'" [Ahmad in *al-Musnad* 4/25-26]

And it has reached us that Jibreel came to the Prophet and was crying. So the Prophet asked him, 'What makes you cry?' He said, "My eyes have not been dry since Allah created Jahannam, out of fear that I would disobey Him and He would throw me in it."

[al-Bayhaqi in al-Shu'ab #915]

And from Yazeed al-Ruqaashi, "Allah has angels around the Throne, their eyes cry [tears] like rivers until the Day of Resurrection. They sway as though the wind was shaking them, out of their fear of Allah ta'aala. So Allah, Mighty and Exalted, will say to them, 'O My angels, what has frightened you when you are with Me?' They will say, 'O Lord, if the people of the earth knew of your Honor and Glory the way we know of it, they would not have [been able to] swallow food nor drink, nor would they lie down in their beds. They would go out to the deserts and bellow like the cows bellow."

And Muhammad bin al-Munkadir said, "When the Fire was created, the hearts of the angels flew from their place, and when Adam was created, they returned."

And it has been narrated that when Iblees' affair came to pass, Jibreel and Mika'eel began crying. So Allah said to them, "What is this crying?" They said, "Our Lord, we are not safe from your plotting." So Allah said to them, "So be it [i.e. safe]."

THE FEAR OF THE PROPHETS, ALAYHIM ASSALAAM

Wahb said, "Adam cried over Jannah for 300 years, and he did not raise his head to the Heavens after he committed the mistake."

And Wuhaib ibn al-Ward said, "When Allah rebuked Nuh over his son when he said “I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have Mercy on me, I would indeed be one of the losers" [Hud : 46], Nuh cried 300 years, until there appeared under his eyes the likeness of creeks from [all of his] crying."

Abud-Dardaa said, "Wheezing could be heard from Ibrahim's chest whenever he rose to prayer, out of fear of Allah, Mighty and Exalted."

And Mujaahid said, "When Daawood committed his mistake, he fell down prostrate to Allah for 40 days, until from the tears of his eyes there grew herbs that covered his head. Then he called, 'O Lord, the forehead has been injured and the eyes have hardened, and nothing has yet to return to Daawood.' So [a voice] called, 'Are you hungry for you to eat? Or sick for you to be cured? Or oppressed for you to be aided?' So he wailed a cry that aroused every growing thing, and upon that, he was forgiven."

And it was said, 'The people would visit Daawood thinking he was sick, but there was nothing with him except intense fear of Allah.'"

And Isa [Jesus] - if death was mentioned- his skin would drip blood.

THE FEAR OF THE PROPHET, SALALLAHU ALAYHI WA SALLAM

Narrated 'Aisha: "I never saw Allah's Apostle laughing loudly enough to enable me to see his uvula, but he used to smile only. And whenever he saw clouds or winds, signs of deep concern would appear on his face. I said, "O Allah's Apostle! When people see clouds they usually feel happy, hoping that it would rain, while I see that when you see clouds, one could notice signs of dissatisfaction on your face." He said, "O 'Aisha! What is the guarantee for me that there will be no punishment in it, since some people were punished with a wind? Verily, some people saw the punishment, but [while seeing the cloud] they said, 'This cloud will give us rain.' "
[Bukhari #4454, Muslim #1497]

And when the Prophet prayed, a sound like the wheezing of a cauldron could be heard because of his weeping.
[an-Nisaa’I #1199, Abu Daawood #769]

THE FEAR OF HIS COMPANIONS, RAADI ALLAHU ANHOM

We have narrated from Abu Bakr that he would hold his tongue and say, "This is what has led me to destruction."

And he said, "If only I were a tree that is chewed and then eaten."

And similarly were Talha and Abud-Dardaa and Abu Dharr.

And Umar ibnul Khattab would hear an ayah and become sick and withdraw for days.

And one day, he picked up a piece of straw from the ground and said, "If only I were this piece of straw. If only I was never anything mentioned! If only my mother never gave birth to me!"

And on his face were two black streaks from his great weeping.

And Uthmaan said, "I wish that if I die, that I am not resurrected."

And Abu Ubaidah bin al-Jarrah said, "I wish that I was a ram for my family to slaughter and eat my meat and drink my broth."

And Umraan bin Haseen said, "I wish that I were ashes scattered by the wind."

And Hudhayfah said, "I wish I had a person to take charge of my money so I could close my door upon me and no one would enter upon me until I meet Allah, Mighty and Majestic."

And a line [down which tears flowed] was on the cheek of Ibn Abbas, like a worn-out lace.

And Aishah said, "I wish that I was a forgotten thing."

And Ali said, "By Allah, I have seen the Companions of Muhammad. I see no-one that resembles them [today]. By Allah! They used to rise in the morning disheveled, dust-covered, [and] pale, with something between their eyes like goat's knees, as they had spent the night chanting Allah's Book, turning from their feet to their foreheads. If they awakened and Allah was mentioned they swayed the way trees sway on a windy day, then their eyes poured out tears until they soaked their clothes. By Allah! It is as if folks today sleep in indifference."

THE FEAR OF THE TAABI'EEN AND THOSE AFTER THEM

Haram bin Hiyaan said, "I wish, by Allah, that I was a tree that a camel would eat and discharge as droppings, and that I would not endure the reckoning of the Day of Resurrection; verily, I fear the Great Calamity."

And Ali bin al Hussain would turn yellow when he made wuduu' and [his appearance would] change. So it would be said to him, "What is it?" He would say, "Do you know before Whom I will stand?"

And Muhammad bin Waasi' would cry for most of the night and would not let up.

And Umar bin Abdul-Azeez, if death was mentioned, would quiver the way the birds quiver, and cry until his tears wet his beard.

And one night he cried, and those in his house wept [with him]. Faatimah [his wife] said, "What is with you o Ameerul-Mu'mineen? From what are you weeping?" He said, "I remembered the departure of the people before Allah ta'aala, a party in Paradise, and a party in the Blazing Fire." Then he shrieked and [had to be] covered up.

And when al-Mansoor sought Jerusalem, he stopped at a monastery Umar bin Abdul-Azeez would stay at. So he said, "Inform me about the strangest thing you saw from Umar." [It was replied], "He spent one night on the roof of this room of mine and it is made of marble. So I found water dripping from the roof [gutter]. I went up and [found him] prostrating, and the tears from his eyes were flowing down the gutter."

And we narrated about Umar bin Abdul-Azeez and Fat'h al-Mousalee that they would cry [tears of] blood.

And Ibrahim bin Isa al-Yashkaree said, "I entered upon a man in Bahrein who had withdrawn from the people and gave all his time to himself. He remembered something from the affairs of the aakhirah and he remembered death. He began to sob until his soul left him."

And Masma' said, "I witnessed Abdul-Waahid bin Zayd when he was exhorting the people, and four people died that day in the gathering."

And Yazeed bin Murshid would cry often and say, "By Allah, if my Lord promised to imprison me in the bathroom, it would be a right upon me to never cease weeping. So how is it when He has promised to imprison me in the Fire if I disobey Him?"

And Saari as-Saqatee said, "Verily, I look every day at my nose, fearing that my face has become blackened."

This is the fear of the angels and prophet and ulemaa and awliyaa. And we are more deserving of having fear than they. But fear [does not come] with the plentitude of sins, rather with the clarity of the heart and the perfection of knowledge. And we feel safe due to the dominance of our ignorance and the strength of our hard-heartedness. The purified heart is burned by the slightest knowledge, and the hardened heart will miss all exhortations.

And some of the salaf said, "I said to a monk, 'Advise me.' He said, 'If you are able to reach the rank of a man who [finds himself] surrounded by beasts and vermin and he is fearful and cautious and fears that they will eat him if he is inattentive or bite him if he is unmindful- so he is terrified- then do so."

And what this monk said about the thinking of a man surrounded by beasts and vermin- this is the reality of the true mu'min- the one who looks into his interior with the light of his insight will find it full of beasts and vermin like anger and hate and envy and pride and conceit and showing off and what is besides that. And all of that bites him and eats him if he is inattentive to them, unless he is screened from seeing them. So if the cover is removed and he is placed in the grave, he will see [these qualities] with his own eyes in the form of snakes and scorpions. They are his characteristics present [in him] now, so whoever desires to vanquish them before death and kill them, let him do it, or else will have to adjust himself wholeheartedly to their sting.

The Boy & the Cookie

"…I knew him myself. I knew him, and I don't say he was from the Children of Isra'il. No! He was from the sons of this land. I knew him personally.

He would weep intensely. He would weep intensely, and he would never have the Qur'an recited in his presence except that he would cry, and become humble and soft. He was an amazing, strange person.

He memorized the Qur'an when he was only twelve! However, he was older due to the Words of Allah and his knowledge of Allah, and I don't place him higher in status than Allah would.

I tell you about him while I have placed a condition on myself that I don't tell you other than what I saw with my own eyes. The second condition I placed on myself is that I don't exaggerate in anything I say about him.

He memorized Ψ { l· ăKdž ăK with me in two weeks. He memorized Ψ { l· K ƛdK ǃ K with my third friend – we were three – in two weeks. Do you realize? I didn't know that he had memorized al-Bukhari, and my friend didn't know that he had memorized Muslim. He loved sincerity. He always loved as-Sirri as-Saqti. Do you know why as-Sirri as-Saqti in particular? Because as-Sirri as-Saqti used to pay a lot of attention to sincerity.

He was very good in school, and in fact excelled in it. He would only sleep between the time he got home from school until *h u r* time. After Ψ !, he would attend *h a q* s. After *M r ib*, he would attend the lessons of the scholars. After Ψ L ă K until eleven, he would study for school. From eleven – every single day – he would pray all night until *Fa j r*.

I am not exaggerating! He is from our own sons, from our country!

Whenever he would read the Qur'an, he would cry. I would read that when some of the *S a f* would read the Qur'an, they would pass out. I know the dispute among the scholars on this, but I have never seen this with my own eyes except from this youth. We would pray the Friday prayer, and the *im* would recite: ϑ ά ! ƴ Ř ű K Ŝ ƛ ƴ K l· ō ƛ ű l· ƴ ű ă ϩ Ŧ I Ŝ ƒ ƒ Ŏ l· ƒ ƒ Ŝ Ř ϩ dz ű ű ϩ ű K } [al-…: …] And he fell ƴ ű ă ϩ Ŧ t down on his head, and we thought he had died.

We prayed one night at my house. I pretended that I was asleep in order to see what he would do. He came over and motioned with his hand over my eyes (to see if I was awake). He woke up at eleven, and I would sleep and wake up, sleep and wake up – and he would be standing in a *NJ l· ǃ Ω K* and I wouldn't see him go down. He would then bow and I wouldn't see him come up.

On a different night, he would read the Qur'an. When he got to this verse, in front of me: { ά L ƴ Ř Ŝ Ŝ Ř l Σ ƛ ű ƛ ă I Ŝ ű l· ǃ ƛ ƴ ∃ l· ǿ l· è ű K Ŝ } [al-… : 15-16] He cried and passed out. I woke him up, and he got up and made ablution and prayed. When he got to the verse: { ά L ƴ Ř Ŝ Ŝ Ř Σ ƛ ű ƛ ă I Ŝ ƒ ƒ Σ ű } he ǃ ƛ ƴ ∃ l· ǿ l· è again cried and passed out. I woke him up, and when he got to it a third time, he recited it and passed out again and didn't wake up until the call for *Fa j r* prayer.

He would recite the entire Qur'an every three nights in secret while praying at night, and would do so every seven days openly during the day. I am not exaggerating, as he would do this in front of me. And by Allah, he would remember Allah in a single day more than 12,000 times! I counted them myself while sitting with him – 12,000 times! I would ask him: "Why?" He replied: "I don't want Abu Hurayrah to have done more than me." He had jealousy, jealousy when it came to worship!

He was only seventeen at the time, when he was at this level!

I didn't know what to say about him! Whenever he would come across a text to memorize, I would say: "I challenge you to memorize this." He would say: "Don't challenge me!" I would try to fire him up, and say: "I challenge you!" The next day, he would come and recite the text to me as if it were just his name. If he made just three mistakes, he would not consider himself to have memorized it. Three mistakes!

This was a person who would repent! If only you knew his sin! I will tell you later what his sin was.

If we lost hope in a youth – we would give Ř l· Ω ώ K to someone and lose hope in him, we didn't know, and I am speaking about myself and Allah Knows best about others – he was someone whose supplication was answered in front of seventeen people who bear witness to this, in more than one incident. If we lost hope in a youth, we would tell him to go and give him Ř l· Ω .ώ l· K By Allah, after just two days, this person would be guided. He would walk with him for just two days. The first day, the second day, and he would then be praying in the first row! Whether he was a smoker, a drug user, etc., he would become upright right away by the Permission of Allah. This is blessing! Blessing!

One day, he would pray behind a scholar in the southern region who you know of who would elongate the prayer. So, he would elongate it, following the ǿ n ah. He would lead the people in prayer, and a man came and hit him on the back with a stick while he was bowing, in front of me. After the prayer, he looked at him and asked: "Why did you hit me?"

He replied: "You have whisperings! You make us pray too long!"

The ἱm replied: "You are healthy! You are healthy!"

The man replied: "How do you know I'm healthy?"

This youth then raised his hands to Allah – as soon as he raised his hands, my heart stopped – and said: "O Allah, take away his health until he knows its value and prays properly in front of You!" It was the Ψ ! ă N l prayer, and I swear by Allah that this man didn't pray ǿM r ib with us. He was at home, laying in bed. After a few weeks, I saw him and said: "Fear Allah! The man is at home in bed! I ask you by Allah…" He said: "My brother, I didn't mean to do this!" I said: "Ask Allah to cure him." By Allah, the man prayed with us the next prayer!

In the ǁar ām, he would wear thick glasses. I am telling you that this is a repenter from our times! I know him! He is my friend! I am greater than him in age, but he is greater than me. I don't place him in status higher than where Allah has placed him.

They were in the ǁar ām, and he was wearing glasses, and they bothered him. He said: "I can't go to Palestine one day with glasses." So, he went to the well of Zam Zam in front of the people – they were seventeen people – and he took off his glasses, took the Zam Zam water, said: "O Allah, make it a cure for my vision," and drank it. He then said: "Allah is the Greatest!" and threw the glasses away in front of everyone! They wanted to test him, and they pointed to a clock that nobody could see, they asked him: "Can you tell us what time it is?" He said: "The time is such and such." Exact! He would read the Qur'an…his vision was returned 100%!

Indeed, it is supplication! ά X l· ỿ Ř ƛ Ŧ K Ŝ l· ă ỉ ă a Ŝ Σ L ǿ ƛ f f D ƛ Ǿ Ŝ K ƛ Ƴ Φ έ

The incidents are many, but the time doesn't permit me to tell them all.

You know, one day I asked him about his sin. When did I ask him? One day, he recited the verse: { ά h ƴ ǘƴ K Ŝ Ř ŀ ǿ K Ŝ ƴ ă ƻ Ƴ Ŝ Ŧ ŀ Ŏ Ŝ ă ǿ ƛ ƒ ƒ ō Ŝ ō NJ ƛ ∃ K ǘ}$!ƴ ƒŜ ŘΨ, 10:69] By Allah, he cried to the Ŏ Ŝ ă ǿ ƛ ƒ ƒ point that my heart was as if it was being torn. I said to him: "The Messenger of Allah said: ά ¢ K Ŝ ǿ ƻ NJ ă ǘ ƻ Ŧ LJ Ŝ ƻ he who is asked by Allah K ŀ ƴ Ř ƛ ă ƴ ƻ ǘ and I ask you by Allah: What makes you cry like this?" I want to cry like him, people! I want to feel the happiness he felt!

He said: "I committed a sin in my life."

I asked him: "What is this sin?"

Do you know what his sin was? You will laugh at yourself. I will explain it to you. He said: "When I was in second grade [before reaching puberty], I went into a store and took a cookie and ate it, and the Fire is more deserving of a body that is nurtured on what is forbidden (i.e. because the cookie didn't belong to him)."

He died. He died, may Allah have Mercy on him, when he was only twenty. He died because of a stray bullet that someone fired accidentally while playing with a weapon. A bullet was accidentally fired and entered the body of this youth, killing him. He died as a righteous person, and I assume him to be such.

He died, and that was it. It was all over.

However, his life didn't die. And by Allah, were it not the fact that he asked me by Allah to not reveal his name, I would have revealed it…"

[May Allah reward my good friend Muhammad who showed me this clip, and make me, him, and all who read this story like this incredible youth.]

Watch Video online: http://www.youtube.com/watch?v=HQZONHP-YII

Small Good Actions - Great Rewards

Chapter 2: SMALL GOOD ACTIONS - GREAT REWARDS X X X X X X X X X X X X X X t н o

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His Best Camel, given in charity...

I would like to share this short Story with you which was narrated to us by Dr. Saleh as-Saleh (May Allah Have Mercy upon him) in his room Understanding- islam1. You can listen to the audio The Camel Given In Charity

The Sheikh began:

"Do you want hear this real story which took place here about a hundred years ago. (In Saudi) Tayib. This is real! This is real!"

He continued:

"Bismilaahi Rahmaani Raheem. This story took place here about hundred years ago and it was also broadcasted on the radio stations. It is about a man call Ibn Jad'aan. He (Ibn Jad'aan) said how during Spring times he used to go out. He would see good and healthy fat camels and their udders filled to the extent of almost exploding. Whenever the little offspring (i.e. the calf) came close to the mother camel, her milk would pour forth because of the great abundance of blessings and abundance of goodness.

So I (Ibn Jad'aan) looked at one of my she camels with her calf and I remembered my poor neighbour who had seven young daughters. So I said to myself, by Allah I will give this camel and her calf as Sadaqah (charity) to my neighbour - and he recited the Ayah where Allah said in (Surah Al-imraan: 92):

"By no means Shall you Attain piety righteousness unless you spend in Allah's cause of which that you love"

And the most beloved from amongst my cattle, to me, is this she-camel. So I took her along with her calf and knocked on the door of my neighbour. I told him to accept it as a gift from me. I saw his face glooming with happiness and he was unable to utter anything in response.

So he benefited from its milk and used to load wood on its back, awaiting for its offspring to grow up in order to sell them. Subsequently, he gained great good from this camel.

After the spring had passed, the dry summer came with its drought, and so the Bedouins began looking for water and grass. We gathered our belongings and left our places looking for water and the duhool (plural of duhul) or 'holes' in the earth, situated underground leading to water traps underneath the ground. Their openings are on top of the ground, as the Bedouins know of very well.

I (i.e. Ibn Jad'aan) entered into one of these holes so as to bring some water to drink...

Dr Saleh continued: "and his (Ibn Jad'aan's) three sons were waiting for him outside the hole. However he did not return. His three sons waited for him for one, two and three days and finally became hopeless.

They said maybe he was stung by a snake and died or he was lost under the earth and destroyed. They (and we seek refuge in Allah from this) waited for his destruction. Why? Due to greed in order to distribute his inheritance.

So they returned home and divided what he had left, amongst themselves. Then they remembered that their father (Ibn Jad'aan) gave a she-camel to their poor neighbour. They went to their neighbour and told him that it is better that he give them back the she-camel and take another camel in replace of it, otherwise they will take it by force and he will be left with nothing.

The neighbour complained that he would report them to their father. So they informed him that he had died. He inquired as to how and where Ibn Jad'aan had died, and why they hadn't told him. They then explained how he entered into one of these holes underground in the desert and did not come out.

The neighbour said: " By Allah take me to this place and take your she-camel and do whatever you do with it and I don't want your camel in return!"

They took him and when he saw the place, he went and brought a rope, lit a candle, tied it outside the duhul (the hole) and then stepped into it crawling on his back until he reached the places whereby he could crawl and roll. Eventually the smell of moisture became closer and then all of sudden he heard the sound of a man by the water groaning and moaning.

He went closer and closer towards this sound in the darkness putting his hand out all over until his hand fell onto the man (Ibn Jad'aan). He checked his breath and he was still breathing after one week! He pulled him out covering his eyes so as to protect him from the sunlight. He took with him some dates, moistened them in water and gave it to him to drink.

He then carried him on his back and took him to his house and life gradually return to this man whilst his sons didn't know. He then asked him: "Tell me, by Allah, one week while you were underground and you didn't die?!"

"I will tell you something strange..." Ibn Jidaan explained: "...when I went down there I got lost and waves took me from all directions and I said to myself I'd better stay close to this water that I have reached. So I started to drink from it, but hunger had no mercy and water does not suffice. Then after three days hunger intensified on me and took me from all parts. While I was lying on my back I surrendered myself to Allah and put all my affairs in his hands and all of the sudden I felt the warmth of milk pouring onto my mouth. So I sat in the midst of the darkness and I saw a pot coming closer to my mouth. I drank from it until I took from what is sufficient and then it would go! This occurred three times in the day but the last two days it stopped and I didn't know what happened."

His neighbour then informed him:

"If you know the reason you will be amazed! Your sons thought you had died and they came to me and took away the she-camel which Allah (Subhaanahu Wa Ta'Aala) was giving you from its milk!"

The Muslim is in the shade of his Sadaqah (Charity). Allah stated in (Surah At-Talaaq: 2,3): "...and whoever fears Allah and keeps his duty to him, he will make a way for him to get out (from every difficult)" and "...and he will provide him from (sources) he never could imagine. And who ever puts his trust in Allah, then he will suffice him".

By: Dr. Saleh as-Saleh May Allah have Mercy upon him. Ameen

Sincerity when giving a Coat to the poor - during the winter - could be such a good deed!

Ibn Rajab said in Ψ [l· ű-ła Ω Ω Ŧ(p. 281): Ω

“Taking care of the poor in the winter and protecting them from the cold is a great deed.

Safwan bin Salim went out on a cold night in Madinah near the mosque, and he saw a man with little clothing on. So, he took off his coat and covered him up with it. So, someone living in Sham saw in a dream that Safwan bin Salim had entered Paradise with a shirt he had made. So, he went to Madinah and said: “Show me where Safwan is.” When he found him, he told him of the dream.

Also, Mis’ar saw a bedouin standing in the Sun saying:

Winter has come and I have no money, And such a thing only happens to Me

The people have put on their coats And ditis Ŧ L l· Ƴ ƛ ƴ a l· ʅ ʅ l· Ƙ ƻ ƴ ƭ è ǿ Ŝ l· NJ ƛ ƴ Ǝ

So, Mis’ar took off his coat and put it on the man.

It was related to one of the righteous leaders that there was a woman with four orphaned children who were naked and hungry. So, he had a man go to them and bring them clothes and food. He then took off his outer clothing and said: “I will not wear these or be warmed by them until you return and tell me that they are clothed and fed.” So, the man went and came back and confirmed to the leader while he was shivering in the cold that they had taken the clothes and had eaten. He then put his outer clothes back on, and at-Tirmidhi reported from Abu Sa’id al-Khudri that the Prophet said: ά ² Ƙ ƻ Ŝ Ǿ Ŝ NJ Ŧ Ŝ Ŝ Ř ă l· Ƙ dz ƴ Ǝ NJ è ō Ŝ ƭ ƛ Ŝ Ǿ Ŝ NJ ǿ ƛ ƭ ƭ Judgement from the fruits of Paradise, and whoever quenches his thirst will have his thirst quenched from the { Ŝ l· ƭ Ŝ Ř b Ŝ Ŏ ű l· NJ Σ l· ƴ Ř ǿ Ƙ ƻ Ŝ Ǿ Ŝ NJ Ŏ ƭ ƻ ű Ƙ Ŝ ă Ƙ ƛ And Ibn Abi ad-Dunya Ŏ ƭ ƻ ű Ƙ Ŝ Ř reported with his chain that Ibn Mas’ud said: “The people will be gathered on the Day of Ressurection as naked, hungry, and thirsty as they ever were. So, whoever clothed someone will be clothed by Allah, whoever fed someone will be fed by Allah, and whoever quenched someone’s thirst will have his thirst quenched by Allah, and whoever relieved others will be given Relief by Allah.””

"Don't be sad, Salem. Do you know who's going to take you to the masjid today?"

This is a true story about a man named Rashed. He tells his story as follows...

I was not more than thirty years old when my wife gave birth to my first child. I still remember that night.

I had stayed out all night long with my friends, as was my habit. It was a night filled with useless talk, and worse, with backbiting, gossiping, and making fun of people. I was mostly the one who made people laugh; I would mock others and my friends would laugh and laugh. I remember on that night that I'd made them laugh a lot. I had an amazing ability to imitate others – I could change the sound of my voice until I sounded exactly like the person I was mocking. No one was safe from my biting mockery, even my friends; some people started avoiding me just to be safe from my tongue. I remember on that night, I had made fun of a blind man who I'd seen begging in the market. What was worse, I had put my foot out in front him – he tripped and fell, and started turning his head around, not knowing what to say.

I went back to my house, late as usual, and I found my wife waiting for me. She was in a terrible state, and said in a quivering voice, "Rashed... where were you?"

"Where would I be, on Mars?" I said sarcastically, "With my friends of course."

She was visibly exhausted, and holding back tears, she said, "Rashed, I'm so tired. It seems the baby is going to come soon." A silent tear fell on her cheek.

I felt that I had neglected my wife. I should have taken care of her and not stayed out so much all those nights... especially since she was in her ninth month. I quickly took her to the hospital; she went into the delivery room, and suffered through long hours of pain.

I waited patiently for her to give birth… but her delivery was difficult, and I waited a long time until I got tired. So I went home and left my phone number with the hospital so they could call with the good news. An hour later, they called me to congratulate me on the birth of Salem. I went to the hospital immediately. As soon as they saw me, they asked me to go see the doctor who had overlooked my wife's delivery.
"What doctor?" I cried out, "I just want to see my son Salem!"

"First go see the doctor," they said.

I went to the doctor, and she started talking to me about trials, and about being satisfied with Allah's decree. Then she said, "Your son has a serious deformity in his eyes, and it seems that he has no vision." I lowered my head while I fought back tears... I remembered that blind man begging in the market who I'd tripped and made others laugh at.

Subhan Allah, you get what you give! I stayed brooding quietly for a while... I didn't know what to say. Then I remembered by wife and son. I thanked the doctor for her kindness, and went to go see my wife. My wife wasn't sad. She believed in the decree of Allah... she was content... How often had she advised me to stop mocking people! "Don't backbite people," she always used to repeat... We left the hospital, and Salem came with us.

In reality, I didn't pay much attention to him. I pretended that he wasn't in the house with us. When he started crying loudly, I'd escape to the living room to sleep there. My wife took good care of him, and loved him a lot. As for myself, I didn't hate him, but I couldn't love him either.

Salem grew. He started to crawl, and had a strange way of crawling. When he was almost one year old, he started trying to walk, and we discovered that he was crippled. I felt like he was an even greater burden on me. After him, my wife gave birth to Umar and Khaled. The years passed, and Salem grew, and his brothers grew. I never liked to sit at home, I was always out with my friends... in reality, I was like a plaything at their disposal [entertaining them whenever they wanted].

My wife never gave up on my reform. She always made du'aa for my guidance. She never got angry with my reckless behavior, but she would get really sad if she saw me neglecting Salem and paying attention to the rest of his brothers. Salem grew, and my worries grew with him. I didn't mind when my wife asked to enroll him in a special school for the handicapped.

I didn't really feel the passing of the years. My days were all the same. Work and sleep and food and staying out with friends. One Friday, I woke up at 11 am. This was early for me. I was invited to a gathering, so I got dressed and perfumed, and was about to go out. I passed by our living room, and was startled by the sight of Salem – he was sobbing! This was the first time I had noticed Salem crying since he was a baby. Ten years had passed, and I hadn't paid attention to him. I tried to ignore him now, but I couldn't take it... I heard him calling out to his mother while I was in the room. I turned towards him, and went closer. "Salem! Why are you crying?" I asked.

When he heard my voice, he stopped crying. Then when he realized how close I was, he started feeling around him with his small hands. What was wrong with him? I discovered that he was trying to move away from me! It was as if he was saying, "Now, you've decided to notice me? Where have you been for the last ten years?" I followed him... he had gone into his room. At first, he refused to tell me why he'd been crying. I tried to be gentle with him... Salem started to tell me why he'd been crying, while I listened and trembled.

Do you know what the reason was?! His brother Umar, the one who used to take him to the masjid, was late. And because it was Jumu'ah prayer, Salem was afraid he wouldn't find a place in the first row. He called out to Umar... and he called out to his mother... but nobody answered, so he cried. I sat there looking at the tears flowing from his blind eyes. I couldn't bear the rest of his words. I put my hand over his mouth and said, "Is this why you were crying, Salem!"

"Yes," he said.

I forgot about my friends, I forgot about the gathering, and I said, *"Don't be sad, Salem. Do you know who's going to take you to the masjid today?"*

"Umar, of course," he said, "... but he's always late."

"No," I said, "I'm going to take you."

Salem was shocked... he couldn't believe it. He thought I was mocking him. His tears came and he started crying. I wiped his tears with my hand and then took hold of his hand. I wanted to take him to the masjid by car. He refused and said, "The masjid is near... I want to walk there." Yes, by Allah, he said this to me.

I couldn't remember when was the last time I had entered the masjid , but it was the first time I felt fear and regret for what I'd neglected in the long years that had passed. The masjid was filled with worshippers, but I still found a place for Salem in the first row. We listened to the Jumu'ah khutbah together, and he prayed next to me. But really, I was the one praying next to him.

After the prayer, Salem asked me for a Quraan. I was surprised! How was he going to read when he was blind? I almost ignored his request, but I decided to humor him out of fear of hurting his feelings. I passed him a Quraan. He asked me to open the Quraan to Surat al-Kahf. I started flipping through the pages and looking through the index until I found it. He took the Quraan from me, put it in front of him, and started reading the Surah... with his eyes closed... Ya Allah! He had the whole Surah memorized.

I was ashamed of myself. I picked up a Quraan... I felt my limbs tremble... I read and I read. I asked Allah to forgive me and to guide me. I couldn't take it... I started crying like a child. There were still some people in the masjid praying sunnah... I was embarrassed by their presence, so I tried to hold my tears. My crying turned into whimpering and long, sobbing breaths. The only thing I felt was a small hand reaching out to my face, and then wiping the tears away. It was Salem! I pulled him to my chest... I looked at him. I said to myself... you're not the blind one, but I am, for having drifted after immoral people who were pulling me to hellfire. We went back home. My wife was extremely worried about Salem, but her worry turned into tears [of joy] when she found out I had prayed Jumu'ah with Salem.

From that day on, I never missed the congregational prayer in the masjid. I left my bad friends... and I made righteous friends among people I met at the masjid. I tasted the sweetness of Iman with them. I learned things from them that distracted me from this world. I never missed out on gatherings of remembrance [halaqas], or on the witr prayer. I recited the entire Qur'an, several times, in one month. I moistened my tongue with the remembrance of Allah, that He might forgive my backbiting and mocking of the people. I felt closer to my family. The looks of fear and pity that had occupied my wife's eyes disappeared. A smile now never parted from the face of my son Salem. Anyone who saw him would have felt that he owned the world and everything in it. I praised and thanked Allah a lot for His blessings.

One day, my righteous friends decided to go to a far away location for da'wah. I hesitated about going. I prayed istikharah, and consulted with my wife. I thought she would refuse... but the opposite happened! She was extremely happy, and even encouraged me... because in the past, she had seen me traveling without consulting her, for the purpose of sin and evil. I went to Salem, and told him I would be traveling. With tears, he wrapped me up in his small arms...

I was away from home for three and a half months. In that period, whenever I got a chance, I called my wife and talked to my children. I missed them so much... and oh, how I missed Salem! I wanted to hear his voice... he was the only one who hadn't talked to me since I'd traveled. He was either at school or at the masjid whenever I called them.Whenever I would tell my wife how much I missed him, she would laugh happily, joyfully, except for the last time I called her. I didn't hear her expected laugh. Her voice changed. I said to her, "Give my salam to Salem," and she said, "Insha'Allah," and was quiet.

At last, I went back home. I knocked on the door. I hoped that it was Salem who would open up for me, but was surprised to find my son Khaled, who was not more than four years old. I picked him up in my arms while he squealed, "Baba! Baba!" I don't know why my heart tensed when I entered the house.

I sought refuge in Allah from the accursed Shaytan... I approached my wife... her face was different. As if she was pretending to be happy. I inspected her closely then said, "What's wrong with you?" "Nothing," she said. Suddenly, I remembered Salem. "Where's Salem?" I asked. She lowered her head. She didn't answer. Hot tears fell on her cheeks.

"Salem! Where's Salem?" I cried out.

At that moment, I only heard the sound of my son Khaled talking in his own way, saying, "Baba... Thalem went to pawadise... with Allah..."

My wife couldn't take it. She broke down crying. She almost fell to the floor, and left the room. Later, I found out that Salem had contracted a fever two weeks before I'd returned, so my wife took him to the hospital... the fever got more and more severe, and didn't leave him... until his soul left his body...

And if this earth closes in on you in spite of its vastness, and your soul closes is on you because of what it's carrying… call out, "Oh Allah!" If solutions run out, and paths are constricted, and ropes are cut off, and your hopes are no more… call out, "Oh Allah." Allah wished to guide Salem's father on the hands of Salem, before Salem's death. How merciful is Allah!

The Fasting Thief

Sayyiduna Abu Bakr Shibli says;

“Once I was travelling to Syria along with a group of other travellers when on the way we were plundered by a gang of thieves. They took all our possessions and put them in front of their gang leader. Amongst the goods were a bag of sugar and almonds, the thieves began to eat them but their leader did not join them.

I asked him why the rest of his gang was eating but he was not, he replied, ά L ľ Ύ . Ŧ ľ ǎ ǘ ƛ ƴ Ƨ ǿ I asked surprisingly,
ά l ƻ ǿ ƛ ǎ ƛ ǘ ǘ K ľ ǘ ѐ ƻ dz ǎ ǘ Ŝ ľ ƒ Ŧ NJ ƻ Ύ He replied, L “A Ŝ ƻ L J ƒ Ŝ ľ ƴ Ř Ŧ ľ ǎ ǘ man should do something to keep ľ ǘ ǘ K Ŝ
the doors of reconciliation open as well”.

Sometime later I saw the same gang leader in a state of “ihram” performing tawaaf [circulating around] of the blessed ka’ba. His face was resplendent with the light of worship and he had weakened himself through devotional practices. I asked surprisingly, ά ! NJ Ŝ ѐ ƻ dz ǘ K Ŝ ǎ ľ Ύ Ŝ he answered, Ύ ľ ƴ K έ

ά ̧ Ŝ ǎ Σ L ľ Ύ Σ ľ ƴ Ř ƒ Ŝ ǘ Ύ Ŝ ǘ Ŝ ƒ ƒ ѐ ƻ dz Σ ǘ K ľ ǘ Ǿ Ŝ NJ ѐ ǎ ľ Ύ Ŝ Ŧ ľ ǎ ǘ ƛ

Abu Bakr Ash-Shibli said [Arabic]:

б к Э у в Ƴ п Я К ғ л ж н Ў Э Л т F н Я Л Т Ɨ М з ғ Ђ к
Х т Э Г Ю F Й Г Ч ђ Ч Я Ч Т б Ϛ ғ Њ ғ ж Ƴ Ь ғ Ч Т Э Ъ Ƴ ђ ъ
Њ с Р н Г т й э т Ƴ ϼ е у с С Л Ҭ д ғ Ъ ғ г Я Т ғ Л Ў н в ϱ Я
а ғ Ч г Ю F F м к с Ҭ Н Я Ҭ а н Ћ Ю F

["At-Tawwabeen" – the Repenters, 1/276]. And also; (Raud-ur Riyaheen, P163, Maktaba-tul-Maymaniyyah Egypt)

SO: The moral of the story is: Do as much good as you can! Don't think: "Well, I don't wear hijab, so there is no point in praying". Or: “I do other bad, so there is no point in praying". We all make mistakes, we are not angels. But do as much good as you can, maybe Allah will guide you through one small good you once did.

ά L ²ƻλ ăǿKŜ ¢Yλ f fŜŘ Cƻ f fƻǿλ ƴ∃ ¢KŜ {dzƴƴl· Kέ

Ibn Al-’Arabi Al-Maaliki said: ‘I once invited Shaikh Abu Bakr Al-Fihri in Muharras Ibn Ash-Shawwa’ at Ath-Thagr. Abu Bakr was of those eminent Shaikhs who earnestly followed the prophet’s example in raising his hands in Salaat. He arrived at the Thagr where I teach.

The Shaikh entered the mosque and stood in the first row. And I was standing at its end near a window looking over the sea to enjoy the breeze. In the same row, there were the chief of the sea crew Abu Thamnah, his deputy and some members of the crew waiting for the Imaam to lead them in the Salaat.

During his [Naafilah] Salaat, the Shaikh raised his hands when doing Ruku‘ and when raising from it. Abu Thamnah addressed his companions: Ψ5ƻ è ƻdz ă Ŝ Ŝ ǿ Kdl ǿ d K l· λ d t h r ow him into the sea l· ƴŘ f Ŝ ű ƴ ƻ Hearing this, I felt that my heart jumped into my throat and said to them: Ψ{dzō K l· l· ƴ l· A l a t his he et q e h a d a] o r t i a -¢dzNJűdzăKλΩΦ

They asked: Ψ²Kè Řƻ Ŝă KŜ NJl·λăŜ Kλă Kl·ƴŘă űKŜƴKΩ

I said: ‘¢Kλă λă űKŜ LJNJƻLJKŜűΩă óăl·ǿú {dzƴƴl·K l·ƴŘ LYl·l·Y al·l·fλ a l· Řλ ƴ.lKóiúΩ Then I tried to keep them calm and quiet till the Shaikh finished his Salaat. We, then, returned back to the residence at the Muharris. The Shaikh noticed my anger and inquired about the reason. I told him the whole thing. He, then, laughed and said: ΨLƴŘŜŜŘΣ L ǿλăK űƻ ōŜ ƪλ f fŜŘ Ŧƻ f fƻǿλ ƴ∃ ű

I said: ‘You should not do this; you are in a town where if you follow this Sunnah you will be killed’. He then said: ‘leave aside this idle talk and lets discuss something more useful’.(1)

FOOTNOTES

(*) Ibn Abdil Hakam said: ‘Ibn Al-Qaasim was the only one to relate from Maalik that he used not to raise his hands in Salaat. We believe in the opposite’. See: “Al-Qawaanin Al-Fiqhiyyah” (p. 64).

(1) “Ahkaamul Qur’aan” (vol. 4 / p. 1900). It was also mentioned by Al-Qurtubi in “At- Tafsir” (vol. 19 / p. 279) and Ash-Shaatibi in “Al-I‘tisaam” (vol. 1 / p. 295).

[Taken from The Clarified Ruling of Sheikh Muhammad Al ... p 9]

The thirst of ibn al Mubarak...

When knowledge really benefits its seeker

Suwayd ibn Sa'id: 'I saw 'Abdullah ibn al-Mubarak in Makkah as he went to the (water of) zamzam and drank from it. Then he faced the Ka'bah and said,

'O Allah, Ibn al-Mawali narrated to us from Muhammad ibn al-Munkadir, from Jabir from the Prophet (sallallahu `alayhi wa sallam) that he said, *'The water of Zamzam is for whatever it's drank for*[1] [illegible].' Then he drank it.

[Sifat al-Safwah, vol. 2; pg 325]

I think more than anything, what was impressive is that Ibn al-Mubarak the muhaddith, utilised his knowledge of the hadith as well as its isnad before acting upon it. He narrated the riwayah back to Allah and then asked Allah based on it. Subhanallah, this is when knowledge really benefits...

[1] Sahih, Ibn Majah 3062

The Silence of the Salaf

The stories of the righteous predecessors who observed silence and were renowned for that are certainly many, but sufficient for us is a -w l· ō Ŝ Ŝ Ω ƛ ō–ƴ scholar from the major Tabi'een (rahimahumullah). Ibrahim al-Taymi says, ά ! Ŏ ƻnYƒLJ him for years informed me that they had never heard him al -w l· ō Ŝ Ŝ Ω ú ŜNJNJ ƛ ƴ K ƛ ă ăLJŜ Ŝ Ŏ K Φ έ

He was known for his speaking little, even in the face of calamities and fitnah. Musa ibn Sa'eed narrates that when Husayn ibn 'Ali (radhiallaahu `anhu) was killed, a man from the companions of al-Rabee' said: ά L -Ŧw l· lō Ŝ Ŝ Ω ǿ l· ă Ŝ Ǿ ŜNJ ǘ ƻ ăLJŜ l· ǀ Σ K Ŝ So he went and entered in on al-Rabee' and informed him, whereupon al-Rabee' looked to the sky and said,

ά h ! ƒ ƒ ŃK H / NJŜ l·

ō Ŝ ǘ ǿ Ŝ Ŝ ƴ ¸ ƻdzNJ ă ƒ l· Ǿ Ŝ ă l· ō ƻdzǘ [Quran al-Zumar 39:46] Ŝ ƛ ƴ ǘ K Ŝ è dz ă Ŝ Ř

'Ajeeb (amazing!).

May Allaah protect us and give us the strength to refrain from excessive speech and speaking about that which does not concern us. Ameen

http://fajr.wordpress.com/2008/01/04/speech-without-words/

Ibn al-Mubarak: "I borrowed a pen in Syria and I forgot to return it to its owner.."

Abu Hasan al-Basri Isa ibn Abdullah said: I heard al-Hasan ibn Arafah saying:

[Abdullah] Ibn al-Mubarak said to me:

> I borrowed a pen in Syria and I forgot to return it to its owner. When I came back to Marw [in Iran], I realised that this pen is still with me. So I went back to Syria and returned it to its owner».

(Khatib «Tareekh» 10/167).

Ja'far as-Saadiq taking Forgiveness to the Next Level

Taking Forgiveness to the Next Level

One day, when Ja'far As-Sadiq wanted to perform ablution, he asked his slave to pour water on his hands from a jug. As the slave began to pour out the water, the jug fell onto the face and injured some part of his face,which resulted in Ja'far giving his slave a reproachful look. Fearing punishment, the servant said:

"Who repress anger."' *

Ja'far reassuringly said, "I have repressed my anger."

"And who pardon men", *said the slave

"Indeed pardoned you," said Ja'far.

"Verily Allah loves Al-Muhsinun (the good-doers)," * said the slave expectantly.

"Go: You are free for the sake of Allah (*Azza wa-jal*), and you may take from my wealth 1000 dinars [gold coins]." 3

Source: Bahrud- [illegible] -174 [illegible]
* Quran - Sura Al-Imran 3:134 *

"Glimpses of the Lives of Righteous People"
(compiled) by Majdi Muhammad Ash-Shahawi (c) Maktaba Dar-us-Salam, 2004

Ψ [ƛ ă ű Ŝ ƴ Φ Nabyl (send blessings on the Prophet), and your Lord will NJŜ ƒ ƛ Ŝ Ǿ Ŝ ƛ ű Φ έ

Shaykh Saleh Al-Meghamsi (may Allah preserve him), Imam of Masjid Quba, went through such a humbling, lesson-laden moment that leaves us with much to reflect on. He relates his story saying:

in the intensive care unit, just beginning to regain consciousness after undergoing a 24 hour open-heart surgery, when the nurse in charge of me noticed a change in the blood. He informed a doctor, who informed another. A third doctor was then called, until 14 people, among them doctors and professionals, had gathered to discuss what they should do regarding my case. They were reading the signals from the devices over my head, and although I had no idea what the situation was, I could read fear in their faces. It seemed that the signals were not pleasant.

They called Dr. Adam, a successful Sudanese doctor, to come and see. He studied the monitor and concluded that there was congealed blood on the heart and that it had to be removed. The news came down on me like a thunderbolt . The doctor sought my permission, and although fear began to overwhelm me, Allah guided me to utter the *shahadah*, followed by my head nodding in agreement.

I was disconnected from the devices around me, and the doctor left to prepare for the operation.

At that same moment, there stood to my left a Lebanese nurse who seemed to feel sorry for me due to the situation I was in. Allah guided her to gently remind me:

Ψ [ƴ Φ ű Ŝ ŀ ƒ b ƒ ŀ ƛ ō è Ψ ŀ ό ƒ ă ŀ Ŝ ƴ Ř ƒ ō ƒ Ŝ ă ă ƛ ƴ Ǝ ă ƻ ƴ ű K Ŝ ƚ NJ ƻ LJ K Ŝ ű ú Σ ŀ ƴ Ř è ƻ dz NJ

Instantly, like anyone would respond, I said:

Ψ ! ƒ ƒ ŀ K dz Y Y ŀ ă ŀ ƒ ƒ Ŝ Ŝ Ψ ŀ ƒ ŀ a dz K ŀ Y Y ŀ Ř ǿ ŀ Ψ ŀ ƒ ŀ ! ŀ ƒ ƛ a dz K ŀ Y Y ŀ Ř Φ

Just like that, I said it.

I said it and all the blood came down.

The signals indicated by the machines differed, and they were unsure as to what had occurred. They called the doctor back. He arrived, looked at the screen and said; *Ψ { K ŀ è ʅ K { ŀ ƒ Ŝ K Σ ǿ K ŀ ű ǿ Ŝ ǿ ŀ ƴ ű Ŝ Ř ű ƻ rid of it from ove the ŀ Ǿ Ŝ ƴ ă Φ Ω*

Ubayy bin Ka'b said, "I said, `O Messenger of Allah, I send a lot of Salah (prayers) upon you, how much of my prayer should be Salah (prayers for blessings upon Prophet Muhammad) [be] upon you.' He said,

« »(Whatever you want.) I said, `A quarter' He said,

« »(Whatever you want, but if you increase it, it will be better for you.) I said, `Half' He said,

« »(Whatever you want, but if you increase it, it will be better for you.) I said, `Two thirds' He said,

« »(Whatever you want, but if you increase it, it will be better for you.) I said, `Should I make my whole prayer for you'

He said, « »

(This would be sufficient to relieve your distress and earn you forgiveness of your sins.)" [Sunan at-Tirmidhi]

ά L Ƙ ŀ Ǿ Ŝ f ƻ ă ű ŀ Ǉ ƻ dz Ŏ Ƙ ű Ƙ ŀ ű Ŏ ƻ ƴ ű ŀ ƛ ƴ ă ŀ ű

http://www.seerah.net/salaf/archives/000084.html

Ibn Jarir at-Tabari: I was in Makkah during the season of Hajj and I saw a man from Khurasaan calling out to the people: "Oh pilgrims, oh people of Makkah – from those who are present and those far off, I have lost a pouch that contains a thousand dinars. So whoever returns the pouch, Allah will reward them with good, save them from the hell fire, and His bounty and favors will be acquired on the Day of Accounting (Day of Judgment)."

An old man from the people of Makkah approached him and said: "Oh Khurasaani, our city is in a very tough condition, and the days of Hajj are few, and its season is appointed, and the doors of profit-making are closed. This money might fall in the hands of a believer who is poor and old in age. Maybe he plans to give it if you make a promise that you will give him a little bit of money that is halal (permissible) for him to use."

The Khurasaani said: "How much does he want?"
The old man said: "He wants one-tenth of the money (a hundred dinars)."
The Khurasaani said: "No. I will not grant him the money and instead I will take my case to Allah, and complain to Him on the day we meet Him, and Allah is sufficient for us and the best one to trust in."

Ibn Jarir at-Tabari said: I realized that the old man was poor and he was the one who took the pouch of dinars and wished to have a little portion of it. So I followed him until he returned to his home. My assumptions were confirmed. I heard him calling onto his wife: "Oh Lubabah."
She said: "I am at your service, O Abu Ghayth."

The old man said: "I found the owner of the dinars calling for it, and he does not intend to give any reward to the person who finds it. I said to him, 'Give us a hundred dinars and he refused and said he would take his case to Allah.' What should I do O Lubabah? I must return it, for I fear my Lord, and I fear that my sin is multiplied."

His wife said to him: "Oh Man! We have been struggling and suffering from poverty with you for the last 50 years, and you have 4 daughters, 2 sisters, my mother and I, and you are the ninth. Keep all the money and feed us for we are hungry, and clothe us for you know better our situation. Perhaps Allah, the All-Mighty, will make you rich afterwards and you might be able to give the money back after you fed your children, or Allah will pay the amount you owe on the day when the kingdom will belong to the King (Allah)."

He said to her: "Will I consume haram after 86 years of my life, and burn my organs with fire after I have been patient with my poverty, and become worthy of Allah anger, even though I am close to my grave?! No, By Allah, I will not do so!"

Ibn Jarir at-Tabari said: I left with amazement concerning his condition and that of his wife. At a later point during the day, I heard the owner of the pouch calling out, saying, "O people of Makkah, O pilgrims, who ever of you find a pouch containing a thousand dinars, let him return it and they shall surely find great reward with Allah."

The old man said: "Oh Khurasaani, I have addressed you the other day and advised you that our land is low on cultivation, so reward the person who found the pouch so that he is not tempted to break the laws of Allah. I have advised you to pay the person who finds it a hundred dinars but you refused. If your money falls into hands of a person who fears Allah the All-Mighty, will you give him 10 dinars at least, instead of a 100?"

The Khurasaani said: "I will not do so, and I will complain to Allah on the day I meet him, and Allah is sufficient for us and the best one to trust in."

Ibn Jarir at-Tabari said: The people dispersed and left. Later on during the hours of the day, once again, the Khurasaani made the same call, saying, "O people of Makkah, O pilgrims, who ever of you find a pouch containing a thousand dinars, let him return it and they shall surely find great reward with Allah."

The old man came again and said: "O Khurasaani, I said to you the day before yesterday to reward the finder a hundred dinars and you refused. Then I advised you to give him ten dinars and you refused, so will you give only one dinar so that he can buy with half of it things he needs and with the other half, sheep milk, so that he can give to the people and feed his children?"
The Khurasaani said: "I will not do so, and I will complain to Allah on the day I meet him, and Allah is sufficient for us and the best one to trust in."

The old man angrily said: "Come you, and take your money so that I can sleep at night, for I have not had a good mood ever since I found this money."

Ibn Jarir said: So the old man went with the owner of the money and I followed them until the old man entered his house, dug a hole and pulled out the money and said, "Take your money and ask Allah to forgive me and bless me from His bounty."

The Khurasaani took the money and intended to leave, but when he reached the door he said: "O old man, my father died - may Allah have mercy on him - and left behind three thousand dinars and said to me: 'Take out a third of this money and give it to a person from the people who is most deserving of it.' Therefore I tied it in a pouch so that I may spend it on someone who is worthy of it. By Allah, I have not seen a person since I left Khurasaan until now who is more worthy of it then you. So take it - may Allah's blessing be upon you - and May He reward for the trust you kept, and your patience during poverty." The Khurasaani man then left without the money.

The old man wept and prayed to Allah, saying, "May Allah bless the owner of the money in his grave, and may Allah bless his son."

Ibn Jarir said: I left after the Khurasaani but Abu Ghayth (the old man) followed me and brought me back. He asked me to sit down, and said, "I have seen you following me since the first day; you have come to know of our situation yesterday and today. I have heard that the Prophet said: 'If you are gifted from the provision of Allah, without begging or asking, then accept it and do not reject it.' So this is a gift from Allah to all those attending."

The old man called, "O Lubabah, O so and so, O so and so." He called on his daughters and his sisters and wife and her mother, and sat down and made me sit down. We were 10. He opened the bag, and said spread your clothing over your laps.

So I (Ibn Jarir) did, but the girls did not have proper clothing that would enable them to do that, so they extended their hands. The old man gave dinar by dinar in order until he reached me (Ibn Jarir) and said: "Here is a dinar" The process continued until the bag was empty and I received a hundred dinars.

Ibn Jarir at-Tabari said: So joy filled my heart because of the provision they received more then the joy I had because I received a hundred dinars.

When I was leaving the old man said, "O young man. You are blessed; keep this money with you for it is halal. And know that I used to wake up for Fajr prayer with this wet shirt. After I was done I would take it off, and give it so that my daughters can pray one by one. Then I would go to work between Dhuhr prayer and Asr prayer and then I would come back at the end of the day with what Allah has given me from dates and dry pieces of bread. Then I would take off my clothes for my daughters and they would pray Dhuhr prayer and Asr prayer, and the same would happen for the Maghrib and Isha prayers. And we did not ever expect to see this kind of money. So may Allah make us make good use of them, and may Allah bless the person in his grave and multiply the reward for him."

Ibn Jarir said: So I greeted him goodbye, and took the hundred dinars and used them to write knowledge for two years! I used it to buy paper and pay rent and after sixteen years I returned to Makkah and inquired about the old man. I was told that he died a few months after the incident that occurred between us. His wife died, along with her mother and his 2 sisters. The only ones that remained were the daughters whom, when I asked about, found that they were married to kings and princes. I dropped by and they honored me as a guest and treated me kindly until they died also. So may Allah bless them in their graves.

{That will be an admonition given to him who believes in Allâh and the Last Day. And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).

"O people of the ship! Surely Abu Dawud purchased paradise from Allah for one dirham!"

Allamah *ash-Shanawani* said:

> It is related with regard to Abu Dawud (as-Sijistani), the author of the Sunan [Abi Dawud], that he was on board of ship. He heard a person at shore sneezing and saying *Alhamdulillah"- the praise is for Allah.*
>
> So he hired a rowing boat for one dirham and went to shore and replied to this person's saying: *Yarhamuk Allah* [Allah have mercy on you].
>
> Imam Abu Dawud then was asked about this action of his, he answered:
>
> [illegible].
>
> When people on board fell asleep, they heard a voice calling out:
>
> [illegible]

SOURCE: Ash-Shanawani «*Sharhul Mukhtasar ibn Abi Jamrah*» p 290.)

* He may have expected that person to reply to him by saying; "*May Allah have mercy on me and you and forgive me and you*" ... As was practised by the Salaf:

Malik related to me from Nafi that when Abdullah ibn Umar sneezed and someone said to him, "*May Allah have mercy on you (Yarhamuk Allah)*", he said, "May Allah have mercy on us and you, and forgive us and you." (Yarhamuna'llah wa yaghfirlana wa lakum).

Malik's Muwatta Book 54, Number 54.2.5

Patience & Trust in Allah

Chapter 3: PATIENCE & TRUST IN ALLAH X X X X X X X X X X X X X X X X X X Φ Φ t п н

- "By Allah, if He were to cause the heavens to rain fire down upon me,
 I would not increase except in praising and thanks to Him." ……………………………………………………..P43
- “Did they not believe Him, so they made him take an oath?!" …………………………………………………P44
- '... Until I came to this verse.' …………………………………………………………………………………………….P45

[illegible] .

[illegible]

One of the wise men of the past said [Recorded in; 'Sifat as-Safwah'; 2/452]:

"I passed by a village in Egypt seeking to engage in Ribat (guarding the Muslim frontier against the disbelievers), when suddenly I passed by a man in sitting in the dark. He was missing his eyes, as well as his hands and legs. He was suffering all types of difficulty, while saying: [illegible]

So, I said to him: "For what blessing are you praising Allah? For what preference are you thanking Him for? By Allah, I do not see any type of difficulty except that you are experiencing it!"

So, he said: "Do you not see what has happened to me? By Allah, if He were to cause the heavens to rain fire down upon me, and I were to be burned up because of it, and He were to command the mountains to crush me, and He were to command the oceans to drown me, I would not increase except in praising and thanks to Him, and I request something of you: [illegible] "

I said to myself: "By Allah, I hope that in fulfilling the request of this pious servant, I will gain nearness to Allah – the Mighty and Majestic." So, I went out looking for her in the desert to discover that she had been eaten by wild beasts. I said to myself: á ¢ 2 ! f f ŀ K ó Ŝ ō Ŝ f 2 ƴ Ǝ ŀ ƴ Ř ű 2 I ⅄ Ý ó Ŝ ǋŜ ű ǆǋ ƴ H I 2 [illegible] So, I went to him and asked him: "Are you better in the Sight of Allah than Prophet Ayyub? Allah put him to trial with his wealth and his children and family."

He replied: "No, rather, Ayyub is better!"

I said: "Well, the daughter that you had asked me to find, I found that she has been eaten by wild beasts."

He said: [illegible] Then [illegible] he collapsed, and died.

I said: á ¢ 2 ! f f ŀ K ó Ŝ ō Ŝ f 2 ƴ Ǝ ŀ ƴ Ř ű 2 I ⅄ Ý ó Ŝ ǋŜ ű [illegible] Suddenly, a [illegible] group of horsemen engaging in Ribat passed by, so I motioned for them to stop. They came over, so I informed them of what had happend, so we washed the man's body, shrouded it and buried it in this village, and the group of men then went on their way.

I spent the night in the village unable to leave this man. When a third of the night had passed, I began dreaming that I was with him in a green garden. He was wearing two beautiful green garments, and he was standing up and reciting the Qur'an. I said to him: [illegible]

He said: [illegible]

I said: [illegible]

He replied: "I have reached a level that none of the patient reach, except those who are patient during times of calamity and thankful during times of ease.""

ά5ƛŘ űKŜè ƴƻű ōŜƭƛŜǾŜ IƛƳΣ ăƻ űKŜè ƳŀŘŜ KƛƳ ű

Al-Thaâlabi said, and Abul-Qassim Al-Hassan ibn Muhammad ibnul-Hassan ibn Jaâfar Al-Mudhakkar narrated: Al-Hakem Abu Muhammad Yahya Ibnu Mansour narrated : Abu Rajaa' Muhammad ibn Ahmad Al-Qadhi narrated: Abul-Fadhl Al-Abbas ibn Abil-Faraj Ar-Riashi Said : I heard Al-Asmaâi saying:

One day, I went out the mosque in Basra. While I was walking in one of its pathways, a gross and crude bedouin suddenly appeared, riding his camel, wearing his sword, and holding an arch in his hand.

He approached me, saluted, and asked me: "Where are you from?", I said : "From Banil-Asmaâ". He said : "You are Al-Asmaâi?", I said :"Yes", he said : "And from where do you come out?", I said : "From a place where the words of Ar-Rahman (The All-Beneficent, Allah) are recited". He said : "And does Ar-Rahman have words that humans can recite ?", I said: "Yes!", He said : "Recite some from it !". So I said : "Descend from your camel".

So he descended, and I started to recite surat Adh-Dhariyat. And when I reached the verse :

"ҏвмдмҏКм ҍаЪЬЦфо‸ ҏвЂ НЭс ТМ" (And in the heaven is your provision and whatever you are promised) [Adh-Dhariyat:22]

He said : "Ø -ℛ", I said "Yes! I swear by the One (Allah) who truly sent Muhammad (with the truth), It is His word ! and He revealed it to His prophet Muhammad peace be upon him." He said : "That is sufficient."

And he went to his camel, and slaughtered it. Then he hashed it without even flaying it. And he said to me : "Help me to distribute it". So we distributed it all to every coming or going person. Then he took his sword and his arch and broke them, and put them under the saddle. And he turned out and went back to the country, saying:

"ҏвмдмҏКм ҍаЪЬЦфо‸ ҏвЂ НЭс ТМ" (And in the heaven is your provision and whatever you are promised) [Adh-Dhariyat:22]

So I came back blaming myself, and I said to myself : *I didn't notice before what the bedouin just understood!*

And when I went to Hajj with Ar-Rasheed, I entered Makka. While I was turning around the Kaâba, I heard a little voice calling me. So I turned, and It was the same bedouin, but he became very skinny and pale. He saluted me, and took my hand and made me sit behind the Maqam (the place of Ibrahim peace be upon him).

And he said to me: "Ø -ℛ" So I started to recite surat Adh-Dhariyat, and again, when I came to the verse:

"ҏвмдмҏКм ҍаЪЬЦфо‸ ҏвЂ НЭс ТМ" (And in the heaven is your provision and whatever you are promised) [Adh-Dhariyat:22]

The bedouin shouted : "Indeed we found what God promised us!", and then he asked : "ℬ", I said : "Yes, Allah Almighty says":

" аЪЖҮдмНАж ҍвЬΧвФс НЙжкЌ ρцҒм‸ ҏвЂ НЭцρм Т" (Then, by the Lord of the heaven and the earth, it is the truth, just as it is the truth that you can speak) [Adh-Dhariyat:23]

So the bedouin shouted : "O Subhan Allah (Glory to Allah!) Who dare to anger Allah (The Majestic) so He had to swear/do an Oath? Did they not believe Him, so they made him take an oath?!"

He said that three times and then *he breathed his last*. Translated from "The book of Repentants" for Ibn Qudamah (May Allah have mercy on him)

'... Until I came to this verse.'

Rabi’ ibn Sulayman (a companion of Imam al-Shafi’i) said:

‘We were with al-Shafi’i one day when an old man wearing garments of wool came to us with a walking-stick in his hand. Al-Shafi’i stood up, fixed his clothes and greeted the old man. He sat down and al-Shafi’i began looking at him in admiration when the man said:

Old man:Can I ask?

Al-{ Ƙ l· Ask.ƛ Ω ƛ Y

Old man:What is the Hujjah (evidence) in the religion of Allah?

Al-{ Ƙ l· The Book of Allah.

Old man: What else?

Al-{ Ƙ l· The Sunnah of the Messenger of Allah (sallallahu `alayhi wa sallam).

Old man:What else?

Al-{ Ƙ l· The consensus of the Ummah.

Old man:Where did you get ‘consensus of the Ummah’ from? (i.e. what’s your evidence).

Al-Shafi’i pondered for a moment when the old man said:

Old man:I will leave you for 3 days. If you come up with evidence from the Book of Allah, fine. If not, then repent to Allah Ta’ala.

Al-Shafi’i’s face changed colour and then he left. He didn’t come out until the third day, between dhuhr and ‘asr. His face, hands and legs had swollen and he became ill. He sat down but it was only a short while when the old man returned. He greeted him and sat down then he said,

Old man:Do you have what I asked for?

Al-{ Ƙ l· Yes.ƛ Ω ƛ Y

[illegible]

[illegible]

Allah, the Most High said:

[illegible]

ά ! ƴŘ óK ƨ ŜǾŜNJ Ŏƨ ƴűNJŀŘƛŎű ă ŀƴŘ ƨLJLJƨ ăŜă űKŜ aŜǿăŜƴ∃ŜNJ ŀŦű
Wa l l e him in t he pat h he has t ak en and bur n him in Hell ς
ŀƴŘ óKŀű ŀƴ ŜǾNJ a-Nisa: 115] ŘŜăűƛƴŀűƛƨƴΦέ

… And He (Allah `azza wa jall) will not burn him in Hell for opposing the believers in something except that it is something obligatory.’

Old man: You have told the truth.

Then he got up and left.

Al-Shafi’i then said to those around him: L NJŜŀŘ űKŜ vdzNJΩŀƴ o űƛƳŜă ŜǾŜNJè Řŀè óƛ
ŎŀƳŜ űƨ űKƛă ǾŜNJăŜΦΩ

- {ƛèŀNJ -Nubala' ŀƳ ŀf

It’s the case that sometimes, the Qur’an reveals its gems and answers at different times and on different occasions. Even if we may have read a particular verse many times before, it will suddenly sink in with us differently at another time.

As they say, ‘йЭ ҸKсЎ Чж Ѣъ’ *– its wonders never end*. May Allah grant us good understanding of His Book.

Prisoners

Chapter 4: PRISONERS X X X X X X X X X X X X X X X X X X X X X X X X X X X X X X Φ t п т
Were they Jinn?? But they were Muslim Prisoners.. ……………………………………………………………….P48
“And I would remember my dear brother Abu Mujahid, and how he was imprisoned..." ………..P49
"You are from the people of the Second Badr ..." ………………………………………………………………….P50
Poem: For the Pleasure of My Lord, The Prisons come Perfumed. ……………………………………….P51
10 Karamaat (Miracles) Given to Prisoner Zainab al Ghazali: ……………………………………………….P53

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-- 1st Miracle: A voice, as if coming from Paradise. ……………………………………………………….P56
-- 2nd Miracle: Dogs! ……………………………………………………………………………………………….P56
-- 3rd Miracle: The 1st Vision. …………………………………………………………………………………..P58
-- 4th Miracle: The 2nd Vision. ………………………………………………………………………………….P60
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-- 9th Miracle: Dream Vision of her Husband's Death. ……………………………………………………P70
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--Bonus Miracle: the Old Sheikh & the Dog. ………………………………………………………………….P72

Support the Prisoners: CagePrisoners.com | HHUGS | JusticeForAafia.org | FreeTarek.com | HelpThePrisoners.org

Were they Jinn?? But they were Muslim Prisoners..

On the mention of the brothers in the prisons of the interior, overhead tyrants [in the secret dungeons of Jordan], I find it of fidelity to mention a story that happened to my brother Abu Muhammad al Misri (may Allah have mercy on him) and with the brother Abu Saleh (may Allah release him.):

They made brother Abu Saleh enter by mistake on a group of ghosts, its a place which was nothing less than a red hell, or the house of Jinns or the trash containers or gutters. What is important is that it was a place where there were no similitudes of men.

There were people squatting, on them was nothing more than what what concealed their private parts, very long hairs, nails like the claws of a beast, and the smell of carrion was emanating from everything, and complete silence. A man carrying a weapon in his hand and a whip sat infront of them but he was away from them where he would not get affected by the smell, and they made my companion enter into this place.

He [Abu Baseer] said: *We know what my heart felt between my sides and I felt after that wanting joints from their place he sat beside one of them turned at it then I tried to talk to one of them and they won't respond*

All of them, even the tears had stoned like the stoning of their sides, everything was silent, unmoving.

After several hours they called him and he understood that he was entered by mistake, and what he saw was not a scene from the fears of the Day of Judgement, and that he was really not in a coma or a painful, disturbing nightmare but what he saw were his [Muslim] brothers, one of the days before more than 20 years.. and others and from that time onwards till our this day and they are in this condition for more than 20 years, no talk nothing, no sun, no, no, no.

Extract From the book; Undead Warriors P30.

This is what is happening to our Muslim brothers and sisters today, right now. We ask Allah to ease the affairs of our brothers and sisters oppressed everywhere. ameen.

Download Links:
Lovers of the Hur: http://ia360703.us.archive.org/7/items/UshaqAlHoorAndTheUndeadWarriors/The_Undead_Warriors.pdf
Undead Warriors: http://ia360703.us.archive.org/7/items/UshaqAlHoorAndTheUndeadWarriors/UshaqAlHoor.pdf

ά ! ƴŘ L ǿ ƻ ƽ ƭ Ř ǋŜ ƳŜ Ƴ ō ŜǋƳ ǲ Ř Ŝ Ƚ ǋ ō ǋ ƻ ű Ƙ Ŝǋ ! ō
[illegible] . .

"...I would* also remember those who were in worse conditions and tests than I, from my imprisoned brothers in all the corners of the globe who are prevented from even the most basic rights. This would increase me in firmness and resolve and strength. It would also help me to belittle whatever hardship I was experiencing. I would remember my brothers in the dark prisons of Bagram, my brothers in Abu Ghurayb, my brothers in Guantanamo, my brothers in the secret prisons where one cannot even see the Sun and in which they can be seen by nobody. I would remember my brothers in the prisons of the Jews, Communists, and apostates, etc.

[illegible] (may Allah have Mercy upon him and gather us with him in the Firdaws) and [illegible] . . [illegible]
[illegible] n. [illegible]
[illegible]
[illegible] . .

I would remember such things, and this would help me belittle my hardships and would acquaint me with Allah's blessings upon me in that He made the Qur'an my intimate companion during this trial..."

http://www.kalamullah.com/prisoner-of-conscience.html

*Abu Muhammad al Maqdisi is saying this.

Please, support the Muslim Prisoners (this might be the only way Allah protects you from being falling into prison yourself);

http://CagePrisoners.com
http://salaf-stories.blogspot.com/2010/01/and-i-would-remember-my-dear-brother.html

jh . .

Sahih Muslim Book 029, Number 5621:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When the time draws near (when ű K Ŝ w Ŝ ă dzNJNJ Ŝ Ŏ ű ƛ ƻ ƴ ƛ ă ƴ Ŝ ŀ NJ ú ŀ ō Ŝ ŧ ƛ Ŝ Ǿ Ŝ NJ Ω ă Ř NJ Ŝ ŀ Ƴ Ŏ ŀ ƴ Ķ ŀ NJ Ř ŧ himself the most truthful in speech, for the vision of a Muslim is the forty-fifth part of Prophet.

Here is an excerpt from an interview of Qari Badr-uz-Zaman Badr (who spent three years in prison and was recently released from Guantanamo). It was aired on ARYONE in a program called 'Views on News' in May 25 2005. It is in Urdu but a brother translated it to English.

THE TRANSLATION:

"We were busy in continuous worship and people (of Guantanamo) were close to *Allah* (SWT). Many people dreamt of the Prophet(saw) with glad tidings that freedom is nigh.

And Prophet Eesa(as) came and said that those who call themselves *nasrani* [Christians], those people are not on the correct path. are astray and will be destroyed.

A *Mujahid* told me that he was asleep in Bagram during intense winter. *Eesa* (as) came in his dream with the *Qur'an* in one hand and the *Injeel* [Bible] in the other. The mujahid said he wanted to embrace Easa(as) and kiss him. But Prophet Eesa(as) stepped back. Someone announced this is a *Mujahid* from Cuba, Guantanamo. So *Eesa* (as) shook my hand and he kissed me on my forehead. He took my hand in his and said to me do not worry for freedom is very close and the *nasara* will be destroyed. AND THAT I AM COMING.

He (*mujahid*) says when my hand was shaken I woke up. It was not warm but the *mujahid* was perspiring…"

ά ¢ Ķ Ŝ ƴ *jah* ƴ ! dream of Prophet Muhammad (saw) and the Prophet (saw) told him you are *Ķ ŧ ŀ ŧ* ō ŀ Ř [the people of Badr]. So the *mujahid* said the people of *Badr* have passed away. So the Prophet (saw) said Ψ ŀ ƴ ű dz Ƴ *Y* ƛ ƴ - ΰ Ķ ŀ [You are the second people of Badr] and that your status is not much less than that of the people of *Badr* έ

http://ahlalhdeeth.com/vbe/showthread.php?t=4023

The message of Jesus is further supported by another dream of Aafia Siddiqui (a Muslim woman wrongly imprisoned);

> Aafia had another dream in which Isa [Jesus] (peace be upon him) appeared. She said the dream was too long to get into details, but from it, she got that maybe his coming is near.
>
> http://www.freeaafia.org/news-a-messages/us-news/354-eyewitness-accounts-of-sentencing.html

For the Pleasure of My Lord, The Prisons come Perfumed

(Arabic text is below)

Dear Brother, who dwells in these prisons To you I write with distresses,

If to Allah you hold fast Then what harm will a misfortune of time do to you?

Beware dear Brother, of making your corrupting your thoughts Regarding the Promise of the Deity, Mighty and Strong,

Verily, He has promised the Believers with Salvation As He saved Yunus from the dark depths of the belly of the Fish,

Dear Brother, before you, passed the ancient ones These prisons are but like those prisons,

Did not Yusuf dwelled in them for a phase And Musa, the tyrants threatened him with it,

And such was the Messenger of the Generous Deity To imprison him, the pagans plotted,

So my Lord saved him through his Hijrah In the company of that trustworthy friend,

And in their footsteps, the Believers traversed Like Ahmad, that firm Imam,
And likewise Ibn Taymiyyah was blessed with it In the fortress of Sham, as a prisoner he dwelled,

Hundreds of thousands of the True Faithful Dwelled for a time in these prisons,

Be not weak, dear Brother, nor lose hope When your time comes, nor submit,

Strengthen yourself by remembering the Deity, Most Supreme And hasten in memorizing the Manifest Book,

That is for your heart a secure stronghold And this is for your spirit an assisting provision,

These are hardships, soon they will all cease And remaining from it will be various fruits and benefits,

So if they intimidate you, and they threaten you Never weaken, or soften to them,

And even if they insult you, and they torture you And if they beat you, submit not,

You are not the first to be tortured For a Mighty Religion and a Manifest Legislation,

Nor are you alone on this Path For there are countless caravans throughout the years,

And if an ‘Eid passes by, and a son is born And months rotate, while you are imprisoned,

Do not grieve O Brother of the Righteous Ones Of departing from family and losing children,

And if they forbid you from their visits And likewise their letters never appear,
So if this is for a Lord and Religion Then where is the patience, where is the certainty!?

And where are your past speeches Regarding the (weight of the) Millah of that Trustworthy Messenger?!

That Intimate Friend went willingly To slaughter his son, a clear trial,
On a magnificent, noble day like today Without any anxiety, he put him down upon his forehead,
So my Lord saved him through His Good Will And ransomed him with a fat sheep,

But you, your sons are in a carefree life And diversion and amusement, and a secured home,
Yet you have not been asked to slaughter them Rather, merely for patience of a temporary separation,

For verily, they are in the care of a Merciful Lord And you are in solitude with Him and Faith,

For the Pleasure of a Lord and assisting a Religion Life and all children become insignificant,

For the Pleasure of a Lord, Mighty and Generous The prisons come perfumed, and the bitter come sweet…

Written by Shaykh Abū Muhammad Al-Maqdisī
General Intelligence Prison Facility, Jordan – Cell No. 63
'Eid Al-Adh'hā 1414 H
(May Allāh hasten his release)

[illegible]

أبو محمّد المقدسي

[illegible]

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10 Karamat [Miracles] Given to Prisoner Zainab al Ghazali

It is reported in Musnad Ahmad [17680] that Allah's Messenger said;

[illegible]

[illegible]

[illegible]

"The Prophethood will last among you for as long as Allah (God) wills, then Allah would take it away. Then it will be (followed by) a Khilafah [caliphate] Rashida (rightly guided) according to the ways of the Prophethood. It will remain for as long as Allah wills, then Allah would take it away.

Afterwards there will be a hereditary leadership which will remain for as long as Allah wills, then He will lift it if He wishes.

Afterwards, there will be biting oppression, and it will last for as long as Allah wishes, then He will lift it if He wishes.

Then there will be a Khilafah Rashida [Guided Caliphs] according to the ways of the Prophethood," then he kept silent..

Who Is Zainab?

Name: Zainab al Ghazali al Jubaili (or Zainab Ghazali)

Lifespan : 1917-2005 CE [died at age of 88yrs]

Occupation:

- Owner of Islamic Institutes [her famous *Jamā'at -as-Sayyidāt -ul-Muslimāt* (Gatherings of the Leading Muslim Women.)]

Influence: High. Millions were influenced to return by her Islamic call.

- Organizer of Welfare & Provider [for the helpless whose family members were imprisoned in the Secret Prisons of Egypt.]

Crime: Accused of inciting others to assassinate President Jamal Abdul Nasir.

Time Spent in Prison: 7 years in a Secret Political Prison of Egypt.

[illegible]

When you read parts of her accounts, you will see men and women who are like the *Salaf as-Sālih* [our Righteous Predecessors], patient through the most severest forms of torture, relying upon their Lord Alone. These people wanted to gradually implement Islam at a political level within Egypt, and teach it to the masses according to the Prophetic example. Due to their sincerity in teaching and action and their total reliance on Allah, Allah gave them many miracles for the hardship they faced for His sake. We will see these below inshaa' Allah. We will also be able to see the hardship faced by Muslims in the secret prisons around the world today, and maybe this will inspire the reader to support them.

All extracts below are from Zainab's own Account, in her book called; The Return of the Pharoah [I will be quoting from the English Translation by Mokrane Guezzou, Islamic Foundation Publishers].

DOWNLOAD FULL BOOK
http://kalamullah.com/Books/Return%20of%20The%20Pharaoh.pdf
http://www.scribd.com/doc/18540888/Return-of-the-Pharaoh-Memoirs-in-Nasirs-Prison-

(If you are interested in further reading, I will link to more sources at the end of the article inshaa' Allah.)

The Survival of the Car Accident;

On my way home one afternoon, on a wintry day in early February 1964, my car suddenly turned upside down after colliding with another vehicle. The sheer force of the collision sent me into a state of semi-consciousness, and despite the severity of my pains the only thing I could comprehend, from all that was happening around me, was the panicky voice of someone calling my name. I can only assume that I then passed out for when I woke up I found myself in Heliopolis. Hospital surrounded by my husband, brothers, sisters and some of my colleagues in da'wah. As was evident from the expression on their faces they were all acutely distressed but within seconds I passed out again. I can recall mumbling: 'Thank God, thank God!', as if
enquiring about what happened. It then all came flooding back, and I could hear my husband's relief as he said:

'Praise be to Allah, He saved her. Thank Allah, Hajjah!

Once I did begin to recover it did not take me long to establish both from what I overheard and what was reported to me that the accident was no accident at all. It had been planned by Nasir's secret agents, with the express intent to kill me.

[p5-6.]

After this attempt of assassination, many attempts of bribe and blackmail took place so that she would transfer her own personal Islamic schools [Jamaa'at al-Sayyidaat al-Muslimaat] to the government, and to give up her call of Islam in replacement for a payment and funding (i.e. bribes). However, each time she rejected. Her followers became more in number and stronger in belief, and due to the oppression of the government - many were imprisoned, but shockingly the numbers continued to grow. The rulers feared that her influence would make people overpower the government, so the services would falsely accuse these Muslims of plotting against Jamal Abdul Nasir. They needed to get rid of her; her house was raided, her property confiscated, and she was taken to prison…

The Way to Room 24

On my way to Room 24, accompanied by two men holding whips, I was deliberately taken past different places inside the prison such that I could see for myself the hideous things taking place there. Almost unable to believe my eyes and not wanting to accept such inhumanity, I silently watched as members of the Ikhwan were suspended in the air and their naked bodies ferociously flogged. Some were left to the mercy of savage dogs which tore at their bodies. Others, with their face to the wall awaited their turn. Worse still, I knew many of these pious, believing youth personally. They were as dear to me as my own sons, and had attended study circles of Tafsir and Hadith in my home, in their own homes and at Ibn al-Arqam house.

One by one, these youth of Islam, shaikhs of Islam, were tortured, left standing with their face to the wall, and flogged ferociously. Some had blood running down their foreheads. Foreheads that did not bow to anyone except Allah. The light of Tawhid [monotheism] shone from their raised faces, proud to belong to the cause of Allah.

One of them shouted to me: *"Mother, may Allah keep you firm!*

Steadfast, pledge all in patience, family of Yasir, your reward is Paradise."

The man with me struck me so hard on my head that I felt my eyes and ear turning as if hit by an electrical force. And the light from inside the prison made me aware of the many, many more tortured bodies filling the place. -
'[*Let it be for the sake of Allah*
'*Let it be for the sake of Allah*!',] I braved.

Miracle #1;

At that moment, a voice, as if coming from Paradise, could be heard saying: *'Allah! Hold their steps firm and protect them from the perverts! Had it not been for You Lord we would not have been guided. Nor would we have prayed nor given anything in charity. So hold our steps firm in trial and in adversity.'*

The sound of flogging became louder and more intense, but the voice of iman was both stronger and clearer.

Another voice rallied: *'There is no god but Allah.'*

And, I again repeated: *'Patience is the pledge of al* [illegible] *ling. Patience's reward is Paradise.'*

I was struck sharply on my back but I would not relent: *'Allah is the Greatest, praise be to Allah! Allah, Give patience and contentment. Praise and thanks be to Allah! for the bounties of Islam and Jihad in Your way which You bestowed upon us.'*

The door to a dark room was opened, I was hurled inside, and the door crashed shut behind me.

Miracle #2- Dogs

Inside Room 24

'In the Name of Allah, peace be upon you!', I repeated. The next moment the door was locked and a bright light switched on. Now their purpose was revealed; the room was full of dogs! I could not count how many! Scared, I closed my eyes and put my hands to my chest. Within seconds the snarling dogs were all over me, and I could feel their teeth tearing into every part of my body. Clenching my hands tight into my armpits, I began to recount the Names of Allah, beginning with '0 *Allah! Allah!*

The dogs were unrelenting, digging their teeth into my scalp, my shoulders, back, chest and wherever another had not already taken hold. I repeatedly invoked my Lord, calling: '0 Lord! Make me not distracted by anything except You. Let all my attention be for You Alone, You my Lord, the One, the Only, the Unique, the Eternal Absolute. Take me from the World of Forms. Distract me from all these phenomena. Let my whole attention be for You. Make me stand in Your Presence. Bestow on me Your Tranquillity. Clothe me with the garments of Your Love. Provide me with death for Your sake, loving for Your sake, contentment with You. 0 Lord! Hold the steps of the faithful firm.'

I repeated this inwardly for what seemed like several hours until at last the door was opened, the dogs forced from my body and I was taken out.

I expected that my clothes would be thoroughly stained with blood, for I was sure the dogs had bitten every part of my body. But, incredulously, *there was not a single blood stain on my clothes*, as if the dogs had been in my imagination only. May God be exalted! He is with me. I began questioning inwardly whether I deserved all these bounties and gifts from Allah. My warders could not believe it either. I glimpsed the sky outside filled with evening twilight, indicating sunset. I concluded that I must have been locked in with the dogs for more than three hours.

Praise be to God for any adversity!

I was pushed, and staggered along for what seemed a long time. A door was opened, and I felt lost in the vast hall which it gave onto. I was led along another long corridor, past many closed doors. I noticed one of these doors slightly ajar, and giving out enough light to brighten the obscurity of the corridor. Through it I caught a glimpse of the illuminated face of Muhammad Rashad Mahna, once Egypt's Crown Prince. The Nasir regime believed that the Ikhwan would install him as Head of State if they took over power. Hence his arrest. Cell No. 3, next to Cell No. 2, was opened and I was hurled inside.

Cell No. 3 [illegible] Torture

The door was locked behind me, and immediately the lamp hanging from the cell's roof lit. The sheer intensity of the light was enough to terrify and intimidate. It could only mean further barbarism and torture.

After a while I knocked on the door and a gloomyfaced demon harshly wanted to know what for. I asked permission to go to the toilet to make my ablutions.

Ignominy of ignominies, I was not allowed to knock on the door, nor was I allowed to go to the toilet, nor make ablutions, nor allowed to drink.

[illegible] He hit the air with his whip, to demonstrate his eager readiness to carry out his threat.

In my bare cell, exhausted from my ordeal in Room 24, I took off my coat, spreading it out on the floor. I did tayammum, prayed Maghrib and 'Isha and sat still. My leg, still painful from the operation was beginning to trouble me, so, placing my shoes underneath my head, I lay down.
The silence was soon broken by the sounds of a wooden post being erected outside my cell window. Then, one believing youth after another was brought, strapped to the post in the crucifixion position and beaten ferociously. Each in turn would invoke Allah, asking for His help.

After half an hour or so of this intensive whipping their torturers would ask each youth, many of them engineers, doctors or councillors, when they had arrived here.
'Today or yesterday', was the response.

'When did you last go to Zainab al-Ghazali's house?'

If these brothers said they could not remember, the butchers would continue their torture, demanding that they curse me with the most despicable, lowly expressions. Of course, the brothers would refuse, and the flogging continued unabated. Some, brave enough and strong enough to say that they had not observed in me anything except sincerity and good virtues, were beaten unconscious.

All this to break my resolve and will. I began invoking Allah, begging Him for His mercy. I cried out for the butchers to torture me instead of these youth, for I thought it would be less painful for me. I began asking Allah to put me in their place, to spare me as well as these brothers from such heinous torture. I begged that my brethren should say what the butchers wanted to hear such that they could be spared further pain. But they did not, staying steadfast in their refusals. The floggings multiplied, the cries of anguish increased and my shame at what was being done was immeasurable.

From my compassion and grief, I continued to invoke Allah, saying: *'Allah [illegible] that by [illegible] attention to [illegible] distracted from them and [illegible] that [illegible] by their attention to [illegible] they are distracted from [illegible] Lord!'*

Inspire them to do good deeds, Your people with. Lord! Shield them from the evils of the torture.

Lord! You know what is within me and I do not know what is within You. You are the Knower of the
unseen. Your people's inner secrets and what breasts hide. Lord! Have mercy on Your people!

[p48-55]

Miracle #3; The 1st Vision

I do not know how but I fell asleep while invoking Allah, and it was then that I experienced the first of four visions of the Prophet (peace be upon him) that I was to see during my stay in prison.

There in front of me, praise be to Allah, was a vast desert and camels with hawdahs [camel carrier seats] as if made of light. On each hawdah were four men, all with luminous faces. I found myself behind this huge train of camels in that vast, endless desert, and standing behind a great, reverent man. This man was holding a halter which passed through the neck of each camel I wondered silently: Could this man be the Prophet (peace be upon him)?

Silence has no safeguard with the Prophet, who replied:
'Zainab! You are following the footsteps of Muhammad,
Allah's Servant and Messenger.'

Am I following the footsteps of Muhammad, Allah's Servant and Messenger?

You, Zainab, are following the footsteps of Muhammad, Allah's Servant and Messenger.'

Am I truly following your footsteps?
'Zainab! You are on the right path, you are on the right path. Zainab! You are following the footsteps of
Muhammad, Allah's Servant and Messenger.'

Twice more I repeated my question, receiving the same response from the Prophet (sal Allahu alayhi wasalam).

I woke up feeling I owned the world. Astonished, I had forgotten my whereabouts and what I was facing. Nor did I feel any pain nor see the wooden post near the window.

It seemed that I had been taken to another place whereof voices came from a far. Furthermore, I was also astonished for, although I am known as Zainab al-Ghazali, my recorded name at birth was Zainab Ghazali, and it was by this name that the Prophet had called me. Indeed, the vision had transported me beyond time and space. I did tayammum and began praying, thanking Allah for this gift. In one of my prostrations I found myself invoking:

'Lord! By what means am I going to thank You? There is nothing I can thank You with except by renewing my allegiance to You. 0 Allah! I pledge allegiance to die for Your Sake. 0 Allah! I pledge allegiance to You that none should be tortured because of me. 0 Allah! Hold me firm in following the truth that You are pleased with, and confine me within the limits of right that pleases You!'

Tranquillity and peace of mind were mine...

[p53-55]

[illegible] X

'If you face any resistance from her, use the whip!'

I beseeched Allah: *'[illegible]'*

I was awakened from my invocation by the voice of the surly brute who had been brought to rape me: *'Auntie'*, he called.

I looked at him in amazement. His countenance had changed, resembling more that of a human being's.

'Don't be scared, Auntie. I won't hurt you even if they tear me apart.'

[illegible]

The cell door opened violently and Safwat leapt on the man, beating and cursing him: *[illegible]*

[illegible]'

'Allah [illegible]' I was also praying to Allah to guide this man. I had expected after the brutal reminder of his orders that he would be scared and turn into the monster they hoped for. But he was kindly and courageous.

'Why are they torturing you like this, Auntie?', he asked with the innocence of a child.

'My son, we are calling people to Allah and want Islam's rule for this country. Don't misunderstand, for we don't want power for ourselves.'

I heard the Adhan of Zuhr, and made tayammum on the wall and prayed. The man asked me to pray for him, so I did. When I stood up to pray the sunnah, he said: *'Pray to Allah [illegible], Auntie. [illegible] Allah [illegible]!'*

[illegible]?

'Of course I tried to persevere in performing prayer, but had they found out about it I would have been jailed.'

'Pray even if they jail you.'

'I will', he said, the light of iman shining in his face.

At this juncture a soldier banged violently on the cell door. *'Son of a dog'*, he shouted. *'What are you doing?'*

'The lady has not finished praying yet.'

[illegible]

Safwat charged in like a rabid dog. He attacked my young saviour with the utmost savagery, hitting him until he no longer even groaned. Finally they picked him up and took him out. I was left alone to reflect on the suffering this young man would endure on my behalf. Allah had illuminated his heart such that he could not obey the unjust.

NOTE: This is the case with many Muslims under the oppressive regimes. They are forced to join the armies, without being allowed to practise Islam even to its basic levels (i.e. they are prohibited even from the 5 daily prayers), and they are forced into sinful acts such as the above. All this is done to suppress Islam because the rulers fear that their authority will be lost if people begin to practise Islam. So they are forced to support oppression, otherwise they will be tortured too. Just as Allah’s Messenger prophesised. This is why we are narrating the story of Zainab and others like them.

Miracle #4– 2nd Vision -

At sunset, the butchers of the Military prison became active. Their wheels of torture began to roll. During the night they took me back to the cell of water. My intestines screamed with hunger, my throat was cracked from thirst, my bodily wounds scorched my soul.

Miraculously, I fell asleep and enjoyed the most beautiful of dreams. Beautiful people wore beautiful clothes made from black silk, adorned with pearls sewn together in gold-embroidered velvet. They carried plates of gold and silver full to the brim with meats and fruits that I had never seen the like of before. I began eating, first from this plate, then another and another.

As I awoke I realized I was no longer hungry, or thirsty. Rather, the taste of the food I had eaten in my dream remained in my mouth. I thanked Allah and praised Him for His bounty.

[p95-8]

What she ate in this vision were the foods Allah fed her from the foods of Jannah (Paradise)

Miracle #5- *Rape Attempt*;

Safwat came alone and threw me back into the adjacent room. Then, after back to the cell of water where I stayed until the following day. Day in day out, this same routine ensued until I completely lost track of time and my senses became numbed. Again, I was taken from the cell of water to the adjacent room.

Safwat entered, screaming: *'Now the two devils from the Nubah (Africa) will devour you! We are going to return to you. Every minute that goes by brings her nearer to the end!*

He then left and closed the door behind him. After 'Asr, I was again taken to the cell of water where I stayed all night. Just before noon on the fourth day, Safwat came alone and threw me back into the adjacent room. Then, after 'Mr, back to the cell of water where I stayed until the following day. Day in day out, this same routine ensued until I completely lost track of time...

Turning to Safwat, he commanded: 'Execute the orders, Safwat! And if any of these dogs disobeys refer him immediately to my office.'

Safwat began explaining to the soldiers what they had to do, in the most despicable, pornographic manner, all vestiges of decency removed. Pointing to one of them, he took unashamed pleasure in his instruction: 'Execute the instruction, you dog! And when you've finished call your friend to do the same. Understood!'

He then left the room and locked the door. The soldier began begging me to tell them all they needed to know, for he had no wish to hurt me. But if he did not obey orders then a great harm would befall him.

With all the strength I could muster, I warned him:

One more step and I'll kill you. Understand?

I could see the man was reluctant but still he moved towards me. Before I knew it, my hands were firmly around his neck.

'Bismillah, Allahu Akbar', I shouted, and sank my teeth into the side of his neck.

The man slipped out of my hands, white foam, like murky soap suds, frothed from his mouth. He fell to the ground motionless.

Hardly able to believe what had happened, I slunk backwards, what little strength I had now diluted. For now, at least, I was safe. Allah, the Exalted, had infused in me a strange force. A force sufficient to overcome this beast.

[illegible] the [illegible] Lord and the Lord of everything. The [illegible] who
[illegible] and [illegible] but the final [illegible] the [illegible]

The cell door opened and Hamzah and Safwat, and their motley crew stood confounded by what they saw: their compatriot gurgling on the ground. They looked, on silently in disbelief. (. . . Thus was he confounded who (in arrogance) rejected faith . . .) [Quran al Baqarah 2:258]

They carried the soldier's body away between them. Then the cell of water was again my destiny.

[p98-100]

Miracle #6:the Rats!

From Mice to Water and Vice Versa

I remained in the cell of water until, at noon of the sixth day, I was again moved to the adjacent room. My nerves were on edge, anticipating what might happen next, for I had gone through every conceivable kind of torture in that place.

I delegated my affairs to Allah and sat leaning against the wall. I sensed something move and, lifting my head saw a continuous stream of mice pouring through the window as if being emptied from a sack.

I was horrified and began trembling uncontrollably. I began repeating: *I take refuge in Allah from them and this thing. Allah! [illegible] with whatever thing You want and in whatever manner You like.*

I repeated this du'a until I heard the Adhan of Zuhr. I made tayammum and prayed. I continued to invoke Allah until the 'Asr prayer. But no sooner had I finished than the beast Safwat al-Rubi came in. Miraculously, by then nearly all the mice had vanished from my cell, making their escape by the window. Safwat's astonishment was apparent as he scoured every corner of the cell for evidence. A thousand questions manifested on his face.

Unable to digest what he saw, he began cursing and swearing in disappointment. Nothing to do now but return me to the cell of water. There I remained for eight days, enduring almost unbearable exhaustion and fatigue. On the ninth day, Safwat, Riyad and a soldier in military uniform came to my cell and threatened that this was my last chance to save myself. Again, either I confessed to everything they wanted me to or they would get rid of me.

'Do you really think that your God will help you? [illegible] is here with Nasir! Nasir's Paradise is real and existing Paradise. Not an imaginative one [illegible] real Paradise like the one that your God promises [illegible]!', thundered Riyad.

I continued my silent prayers to Allah, despite the arrival of Hamzah and another ten soldiers.

'Pasha, what shall we do with this B…. Safwat asked Hamzah. Turning to his soldiers, Hamzah seemed sure.

'What did you drink?', he bellowed.

'Tea your Eminence.'

'Tell Safwat! Take them and give them a bottle of wine and a cup of hashish. Feed them [illegible] With that they [illegible] all left.

I remained in the cell until Asr prayer. I was in prayer when the door opened and Safwat rushed towards me, pulling me up savagely by the arm. But it was Riyad who spoke: *'Is that [illegible]?* Those soldiers we brought to you are now in hospital, suffering from poisoning. They'll be back tomorrow to devour your flesh. This is Nasir's order, for he'll never leave you alone. We've tried time and again but you refuse to change your position. Do you want to be a martyr?

Answer him [illegible] Where is your whip Safwat?
Safwat hit me and Riyad [illegible]
[illegible]
Do you think that after your death the people will [illegible]
build [illegible] Zainab al [illegible] -
Ghazali -Jubail [illegible] while imprisoned?
But you're here with us and not even the devil will know
what we do to you!'
I laughed in his face despite my extreme suffering. It was a mocking laugh, deriding his ignorance and arrogance: *'If [illegible] after what [illegible] Allah would not have driven your evil from me [illegible] have been able to resist and be patient and defeat what you described. Nasir's [illegible] words of truth. Allah and then [illegible] Allah will let that [illegible] over [illegible] in sha Allah and will grind the teeth of those who prepare to devour our flesh.'*

[p100-103]

[illegible]

I could feel my heart beating so rapidly it almost jumped from out of its place. So weak, I was unable even to groan, I submitted myself to the One Who holds in His Hands the decrees of everything. I do not know how much time had passed when, still lying on the floor, I heard a commotion outside the cell.

With extreme difficulty, I crawled to the door, and, looking through the hole in it, I could see a group of Muslim brothers standing in a long queue, each with a metal bowl in his hand. A soldier was ladling a strange substance from a large container into the bowls. When each brother had been given his share, he moved across to where two opposing rows of soldiers were standing. After finishing their meagre sustenance, the brothers were forced to walk past each soldier who flogged them as they passed by. A compulsory beating from every soldier represented payment for the most basic of foods.

One of the soldiers saw me peeping through the hole in my cell door and rushed into my cell like a crazy beast. He kicked me repeatedly, then used his whip for the final assault. Mercifully, I collapsed into unconsciousness.

The next thing I knew, Safwat was shaking me roughly. Another soldier was holding a bowl of black soup. The smell was unbearable. Safwat said to me: *'Drink this or you'll get ten floggings'*

Then, Safwat turned to the soldier and said: *'Leave her for ten minutes. If she hasn't drunk by then, flog her and tell me'*

When they left and I was sure nobody was watching, I threw the soup under the blanket they had thrown me shortly before. When the soldier returned, he found the bowl empty, took it and left.

I spent that night suffering the most excruciating pains. My body and mind a whirlpool of torment.

[p106-107]

No sooner did the *Jahili* butcher see me than he called for Safwat al-Rubi, his face red, his eyes stony. He turned to Safwat and pointed at me with his outstretched arm: *'Safwat, hang her in the air and give her 500 floggings'*

Such savagery cannot be outstripped, and only Shams Badran can appreciate this level of cruelty. They suspended me on their contraption while Safwat rolled up his sleeves. Then he began to execute his orders. '0 Allah! 0 Allah!', I screamed.

'Where is Allah? Where is this Allah that you call for help from? Were He here, He would have given it to you immediately', he said scornfully.

He railed against Allah, the Exalted, using the most foul and despicable language. I closed my ears to it for it was so shameful a believer would refrain from repeating it even if only to report what had been said.

The flogging over, I was brought down from that machine and made to stand. With my feet bleeding profusely, Shams Badran then ordered me to 'march on the spot' pretending that would cure my wounds!

I fell against the wall, then to the floor from sheer exhaustion. I was yanked back up only to collapse in a heap again.

'She's only acting, Pasha!', Hamzah taunted.

I lost consciousness, and woke to find a doctor examining me. He administered an injection and ordered some lemon juice which they gave me to drink..

[illegible]

There I was made to stand and await my deliverance. In the middle of the cell was a fire, and at each corner a soldier, each of them proudly displaying their snake-like whips. One of them hit me so that I was forced towards the fire, but when I tried to turn away from the flames another hit me to turn me back again and so on and so forth. All the while the heat of the fire scorched my exposed flesh. I was tortured in this way for about two hours, between the flames of the fire which I was scared of falling into and the searing lashes of their whips. Hamzah al-Basyuni came in, repeating his deluded nonsense: either I confirm the plot to assassinate Nasir, or else. In any case I lost consciousness and when I awoke I was once again in hospital.

[p108-109]

Ali al 'Ashmawi's Betrayal & the Steadfastness of Abd al-Fattah Isma'il:

[illegible]

When 'Ashmawi came in he was wearing clean, elegant pyjamas made of fine silk. His hair was combed and he bore no signs of physical torture. As I looked at him and contemplated my own state and that of my brothers, I was convinced that he had betrayed Allah's trust. Had confessed to false and slanderous things. He had slipped into the abyss of these perverts, had become one of Shams Badran's men. He had joined the ranks of those who know no virtue, manners or din [religion]...

Shortly after, Hamzah al-Basyuni came back with 'Abd al-Fattah Isma'il. The latter's countenance bore a truthful gravity and shone with the light of the believers. His blue prison uniform was torn and signs of physical torture bespoke what this truthful, believing mujahid had endured.

[illegible] !', he addressed me.

[illegible]

'Abd al-Fattah, what were you doing at Zainab's house and why did you repeatedly visit her house?', teased Shams.

'She is my sister in Allah’s Religion. We were helping each other to educate the Muslim youth on the principles of the Qur'an and the Sunnah. Of course, this would eventually lead to a change in the nature of the State: from a State of Jahiliyyah [Ignorance] to an Islamic State.'

[illegible]

And 'Abd al-Fattah left, after wishing me well. The steadfast manhood displayed by 'Abd al-Fattah gave me a sense of peace. For it emanated from the iman in Allah that is in him.

I said secretly to myself: *'Praise be to Allah. Allah has [illegible] my [illegible] the [illegible] for Your [illegible].*

If 'Ashmawi has betrayed us, there are still patient, believing people: leaders of the way and seekers of the truth.

'Take [illegible] the [illegible] tomorrow

[p114-116]

The Soviet Union who ruled half the world just 50 years ago is Extinct today, while Islam lives on & will not Die:

I was supposed to have been arrested for a specific crime. If this was so, why did they persist in trying to get me to say that I conspired to kill Nasir, that I planned this crime? If all the details of this crime were available, as they said, why this persistent demand to confess the crime? Why ask me to give proof of a crime which existed only in their imaginations? The reason was clear: all their torturous efforts were directed at one goal - at fighting Islam and destroying its foundations… [p112]

.. Since neither the dogs, water, fire, whips nor any of this torture has worked on you, the Pasha will slaughter you today. For he has his orders from Nasir to do so.'

'The [illegible] is Allah!

[illegible] the Soviet Union who rule[illegible] half the world and [illegible] to the words of [illegible]

For they, when they were told that there is no God except Allah, would puff themselves up with pride, And say: What! Shall we give up our gods for the sake of a Poet possessed? [Quran al Saffat:36]

These gods were idols, and the rulers are the custodians of idols. It was they who accused the Prophet (peace be upon him) of insanity. And, thus, is history repeating itself. You say to those who call you to Allah, you are insane.

[p117]

[illegible]

'Suspend her in the air and flog her!' 'We want her alive so that she can stand trial.'

'Yes! Yes!', said Shams. *'We want her [illegible] to live and to stand trial so that people see her and the others the examples.'*

I was moved to hospital and I do not recollect what happened that night, for I was unconscious and remained so for three days...

'Didn't I tell you this woman would not enter my office again alive! Why have you brought her to me alive?'

[Zainab replied]: *It is not the one ordering you who will determine that she should live or die; it is Allah Who is the master of life and death!*

[p135]

NOTE: Aren't you amazed at her certainty [yaqeen] in Allah? Even after going through all this torture, she is patient with what Allah will destine for her and isn't rushing for death? This is why Allah gave her miracles – to reaffirm and strengthen her trust in Him.

Miracle #7: Another Vision/Dream of Glad tidings of Allah's Messenger (sal Allah alayhe wasalam); & the Righteous.

Many days passed before I received the prosecuting attorney's petition informing me of the trial date [for her case]. It was a scandal second to none, for we had been informed that the courts were, in any case, in Shams Badran's pocket. We were denied the right to defend ourselves and meet lawyers, and when I asked for Ahmad al-Khawajah as defence attorney, I was told it was not permitted. Instead a Christian lawyer was to defend me.

The day before the trial, I was taken to Shams Badran's office.

'You're requested', he advised, 'not to object to anything mentioned in the minutes of the investigations and to endorse every word mentioned therein. If you apologize to the court and say that the Ikhwan [Muslim brothers] have cheated you and if you demonstrate remorse for what you have done, the court will pass a lenient sentence. Be careful not to oppose any word mentioned in the investigations. If you decide to wash your hands of the Ikhwan, you will find us most helpful.'

'Allah does what He wills and chooses. (*It is not fitting for a believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision.*) [Ahzab 33:36]

[illegible]

In the exuberance of all this, I had a vision:

Standing in a court I was told it was about to pronounce its judgement upon us. But suddenly, the walls of this court vanished and instead I found myself standing in a huge yard the surface of which was earth. Then heaven [the sky] fell on earth as a tent would fall to the ground. Light filled the whole earth, a light linking heaven to earth. I saw the Prophet (peace be upon him) standing in front of me in the direction of the Qiblah [to Makkah]. I was behind him and I heard him say:

'Listen Zainab to the voice of truth.' Together we heard a voice which reached both the heavens and earth, saying: 'Here the courts of falsehood will be held and the despots' sentences will be issued unjustly and unduly against you.

You are the trust's holders and leaders of the way. *persevere in patience and constancy; vie in such perseverance; strengthen each other and fear Allah, that ye may prosper*)." [Surah 'aal Imraan]

When the voice stopped, I looked at the Prophet (peace be upon him) who pointed to the right. I looked and saw a rope which reached up to heaven, but it was more like a carpet covered with green grass. The Prophet (peace be upon him) said to me:

'Zainab: Climb this mountain and you will find at its zenith Hasan al-Hudaibi. Tell him these words', and he looked at me in such a way that it overtook my whole being.

The Prophet (peace be upon him) did not utter any audible words but I understood what he wanted from me. Then the Prophet (peace be upon him) lifted his hand towards the mountain and I found myself climbing it. As I was climbing, I met Khalidah and 'Aliyah al-Hudaibi on the way and I asked them: *'Are you with them too?'*

'Yes.'

I left them and continued climbing. Within a few metres, I met Aminah and Hamidah Qutb [the sisters of Syed Qutb] with Fatimah 'Isa. I asked them too: *'Are you with them too?'*

'Yes!', came their reply.

I continued climbing until I reached the top of the mountain where I found a plain surface in the middle of which was a court furnished with rugs, sofas and pillows and al-Hudaibi sitting in the middle. When al-Hudaibi saw me, he stood up and greeted me, clearly happy to see me.

'I am sent by the Prophet [peace be upon him] to deliver to you a few words: trust from a trust which is in the Prophet, peace be upon him', I said as we shook hands.

He explained that he had already received it, praise be to Allah. And we sat as these words were transmitted through our souls, inaudible in any other way.

Sitting with al-Hudaibi I looked to the bottom of the mountain where I saw two naked women on a train. I, painfully, notified al- Hudaibi who also looked at the train, saying: *'Do you pity them?'*

Yes!'

'Do you think that what they have attained is due to their own efforts?' It is rather because of the grace of Allah, so don't busy yourself with them.'

'We have to resist in order to bring them to the right path!'

'Can you do this by yourself?' 'By Allah!' 'Let's praise Allah for what He has given us.'

He raised his hands as if thanking Allah, as I did too. As we repeated our thanks to Allah, I woke up.

The feeling which now came over me was one of unencumbered peace, rest and tranquillity. This vision had washed away all my pain and driven away all the fear and sorrow in my heart. *those who have left their homes or been driven out therefrom or suffered harm in My fight or fought or been slain, - verily, I will blot out from them their iniquities and admit them into gardens with rivers flowing beneath;- a reward from the Presence of Allah, and from His Presence is the best of rewards. Let not the strutting about of the unbelievers through the land deceive you* . . . 0 you who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other and fear Allah; that you may prosper)."

[p150-4]

Zainab's Courage in Court, & a Funny Incident in Court.

I felt myself becoming more and more upset because of all the falsehood incarnated in the court. I raised my hand requesting permission to speak Al-Dajawi [a layperson who was given the role of a Judge] - who foolishly believed himself to be a real judge – he thought that I wanted to apologize for fear of their falsehood and for fear of their threats and their demands that I be sentenced to death; a life sentence was not enough to punish me for my crimes, they said. Al-Dajawi looked at me, ignorance encompassing his face, and allowed me to speak:

'In the Name of Allah, the Merciful, the Compassionate! We are the trustees of an ummah and the inheritors of a Book and the guardians of a Shari'ah. We have in the Prophet (peace be upon him) a good example (*Uswah*) and we stand firm on the way till we raise the banner of "there is no god but Allah". Allah is Sufficient unto us and He is the best Disposer of affairs for what the unjust have fabricated against us.'

I pointed to the prosecution and the court representatives and repeated: *'Allah is Sufficient unto us and He is the best Disposer of affairs for all this falsehood, slander and sin.'*

Al-Dajawi shouted hysterically: 'Shut up! Shut up! What is she saying? What does Uswah mean? What does this word mean?'

And, as he repeated *What does this word mean?*, everyone in the courtroom burst into laughter at the man assigned as judge but who did not understand Uswah.

Thus did Nasir choose his men. Could the assistants of losers be but losers? I sat down, saying: 'Ignorance is but a cause of corruption and brings every kind of evil deed with it. Let history be a witness as to who is ruling and Judging us.'

The session was concluded. I was returned to the prison and made to pay dearly for what I had said.

[p160-161]

Miracle #8 A Dream of Syed Qutb:

[After the court case] [They] Then [went] to a room where an officer was sitting. He called my name and said: 'Zainab al-Ghazali al-Jubaili, sentenced to 25 years hard labour with the seizure of all confiscated items.'

'Allah is Greater and all praise is due to Him. It is for the sake of Allah and the call of truth: the call of Islam (So lose not heart, nor fall into despair: for ye must gain mastery if ye are true in Faith)."

He then called Hamidah Qutb, and said: 'Ten Years hard labour.'

I hugged her, while repeating: 'Allah is Greater and to Him is all praise. It is for the sake of a state based on the teachings of the Qur'an, God willing.'

We repeated our faith until we arrived at the court jail. We were anxious, awaiting reassurance about our brothers' sentences. As soon as they saw us, they shouted:

'What happened sister Zainab?'

'Twenty-five years hard labour for the sake of the Islamic state that is governed by the Qur'an and the Sunnah, God willing.'

'And sister Hamidah?'

'Ten years hard labour for the sake of Allah and the da'wah of Islam.'

I asked about the sentences of Sayyid Qutb, 'Abd al-Fattah Isma'il, Yusuf Hawash and the rest. They informed me that they were to be martyrs for the sake of Allah. By this I understood they had been sentenced to death. I reiterated: '0 Allah! Accept them as martyrs for the sake of the state of Islam that rules by the Qur'an and the Sunnah, God willing.'

On the day of Sayyid's execution, I dozed after Fajr prayer and saw him in a dream.

'Know that I was not with them M adinah in the company of the Prophet (peace be upon him),' he said.

I woke and immediately informed Hamidah. The following day, I again dozed after Fajr prayer while reading the supplication of the concluding prayer, and heard a voice saying: 'Sayyid is in the highest [place] of Paradise, Firdaus, and his companions are in 'Illiyin [high ranks].'

I woke and related the same to Hamidah who cried, saying: 'It is one of Allah's favours on us and that God willing Sayyid is in the highest [part] of Paradise, Firdaus.'

'These visions are consolation, a strengthening from Allah, the Exalted, the High.'

[p162-6]

Miracle #9: [illegible]

The day I was sentenced, I made a request via Hamzah al-Basyuni to see my husband. When he did not come, I repeated my request. I was called to their offices and asked the reason for my insistence. 'I have been sentenced to 25 years and want to inform my husband that I am releasing him from the bonds of our marriage, so that he may be free to do what he likes.'

'Nasir will do it. He didn't sentence you to death but he will gladly kill you [illegible]' was Hamzah's harsh response.

'Allah is the Doer. Nasir, you and the whole world together cannot make a leaf fall from a tree except by Allah's permission.'

'We will bring your divorce decree shortly.'

'You are nothing but beasts.'

Back in my cell, cruel days went by until once again I was reading the Qur'an after Fajr when I dozed off.

In a dream I saw my husband's picture in the deceased column of the newspaper.

I woke, saying: 'Allah, [illegible] with the decree.'

I was surprised to hear Hamidah repeating the same du'a, but did not tell her what I had seen in my dream.

I had this same dream often after that.

Then, one Friday morning, as I read the newspapers, I came upon my husband's photograph in the deceased person's column. 'There is no god but Allah and Muhammad is His Messenger [illegible]ng. To Allah we belong and to Him we return.) To Paradise, Allah willing, I said before bursting into tears and praying [illegible].

Shortly afterwards, my family came to see me...

After my family's visit, I recalled the vision that Allah had favoured me with when I had seen the Prophet (peace be upon him) in my sleep. I had noted the date of this vision on the copy of the Qur'an I was reading. When I checked, I found it to be the same as the date of our divorce.

Yes! I had seen the Prophet (peace be upon him) wearing white clothes and behind him Hasan al-Hudaibi also wearing white clothes and a hat. I was standing with 'A'ishah (may Allah be pleased with her) along with a number of other ladies. She was advising me about something when the Prophet (peace be upon him) came up to us, and called. 'Have patience 'A'ishah. Have patience 'A'ishah. Have patience 'A'ishah!'

'A'ishah was pressing my hand, at each utterance, and asked me to be patient. I related this vision to Hamidah and asked Allah to give me endurance and contentment. I was convinced that a new test was in front of me and asked Allah to bestow His Help, Patience and Firmness on me, for He is the One Who answers prayers.

[p167-9]

Miracle #10:Sudden Death of Jamal Abdul Nasir.

Nasir could not swallow this; that a man and a woman had stripped him of his generation. The man was 'Abd al-Fattah Isma'il and the woman was me [Zainab al Ghazali]. (They had caused so much problems for him that he couldn't enjoy his rule in peace). [p171]

The Pharoah [Jamal Abdul Nasir] get's a Heart-attack;

Zainab says;

Day after day, night after night, Nasir's death was reported with never-ending crying, screaming, howling and wailing. We even read a report of a shaykh describing Nasir as *'the defender of Islam's sanctuary*

That same shaykh, swore, only a few years earlier in my home, that whoever calls Nasir 'the defender of Islam's sanctuary' is a disbeliever, someone who has taken the garment of Islam from his neck and lost both this world and the World-to-Come. In these conditions we received the news of Nasir's death, instead, as would whoever has an iota of iman in his heart (. . . and soon will the unjust assailants know what vicissitudes their affairs will take!)'[Al Anbiya 21:34]

The Last Bargain:

The 9th August 1971, was a memorable day bringing us a new test. A prison officer came hastily to me asking that I go and see the prison governor in his office. I was surprised, and my thoughts wandered, exploring all possibilities. What was happening? What did this despot want from me? .....

Afterwards, I was taken to Ahmad Rushdi's office. Rushdi who had used his whips and sickness against men whom Allah had strengthened their hearts with the ties of faith. I was asked to sit, while he congratulated me on my release. Our discussion was nothing but a series of orders which he wanted me to comply with. Namely, I was not to participate in any Islamic activity, nor was I to visit any of my brothers and acquaintances in Allah, nor was I to co-operate with any of them. Furthermore, I would be obliged to see him in his office from time to time.

When he had finished his instructions, I advised him: 'I reject all what you have said, in fact I reject my release. Inform your superiors, I want to be returned immediately to al-Qanatir prison!'

Rushdi smiled and ended the meeting, saying: 'Anyhow, there are many Ikhwan members who have already agreed with me about this . . 'By Allah, I don't know anything about the Ikhwan except good things. As to what you say about some Ikhwan, I cannot comment. I don't believe they promised you anything of the sort. The Ikhwan are inheritors of truth, and they work for this truth day and night until Allah brings His victory or they die for His sake.'

The phone rang. Rushdi informed me that my brother, 'Abd al-Mun'im al-Ghazali had arrived. My brother embraced me with tears in his eyes.

'I want you to act as referee between me and the Hajjah, for we are at loggerheads', Rushdi said to my brother.

'The Hajjah is older than me; I am her youngest brother. It is not my habit to argue with her. Besides, as you know, she has a strong discursive faculty and sound logic.' 'Alright Hajjah, congratulations, but make sure that you don't have anything to do with Ikhwan military organizations.'

'Secret organizations are your fabrication. The establishment of an Islamic state is an obligation on Muslims and their equipment for it is the call to Allah in the same manner the Prophet (peace be upon him) and his Companions called to Him. This is the mission of every Muslim whether they are from the Ikhwan or not.'

With that, I headed, with my brother, towards home. It was 3:00 a.m. on the 10th August 1971.

[p185- 189]

BONUS MIRACLES

During the presidency of Jamal Abdel-Nasir in Egypt, an 80 year old Sheikh named "Al-Aowdan" was sent to prison, Al-Harby Prison. Sheik "Al-Aowdan" was one of the Muslim Imams who taught the Qur'an in the "Al-Azhar Al-Shareef " in Egypt, plus he had the knowledge to give tafseer to the Holy Qur'an.

The man in charge of the arrest, Shams Badran, told the jailer: " Take this dog (Old Sheikh) and throw him a long with a hungry dog in a prison cell." After a while, Shams Badran asked the jailer to check on the prison cell, and *see what the dog did to the other dog.*

The Jailer looked in the prison cell and he saw an amazing thing, he saw, the Old Sheikh was praying in prostration position and the dog was next to him on the alert guarding the Old Imam.

After his release, Sheik Al-Aowdan went to Saudi Arabia, and upon learning his arrival, King Faisal greeted the Old Sheik personaly in the Airport and took him to Mecca and Al-Medina for him to teach and give tafseer to the Holy Qur'an. In his Will, Sheik "Al-Aowdan" requested to be buried in the Al-Baqi Cemetery, a famous cemetery where the majority of the Prophet's companions are buried

Finally, Sheik "Al-Aowdan" was granted his wish and was buried in Al-Baqi cemetery....Congratulations Sheik "Al-Aowdan" and we ask the Almighty to reward you beyond plenty in the Hereafter......Ameen.

by: Sheik Abdel Hamid Kishk

Hammaan was Destroyed, just like Pharoah...

Shams Badran was destroyed, just like Abdul Nasir.

Jamal Abdul Nasir hyped up as the leader of Egypt [click on links for pics]
http://i256.photobucket.com/albums/h...ca_landing.jpg

Shams Badran hyped up as a military leader (& torturer);
http://i256.photobucket.com/albums/h...5745667do7.jpg
http://i256.photobucket.com/albums/h...5745667do7.jpg

Jamal Abdul Nasir is dead;
http://i256.photobucket.com/albums/h...x/55733183.jpg

Finally Shams Badran is locked up when the government changed after Abdul Nasir's death;
http://i256.photobucket.com/albums/h...adrantrial.jpg
[illegible]

By Abu Sabaaya;

Also, ponder over these more recent examples from the history of the Islamic movement in Egypt, in particular:

Hamzah Basyuni was the warden of the Egyptian military prison in which Sayyid Qutb, Zaynab al-Ghazali, etc. were being held. When he would torture his prisoners, they would plead with him, saying "For the Sake of Allah, stop!" And what was his response? What was this filthy waste of a *nutfah's* response to these Muslims? He would say to them: *If Allah himself were to come here, I would throw him into prison as well!* - Glorified is He. In Zaynab al-Ghazali's memoirs, *'The Return of the Pharaoh'*, she mentioned how Hamzah Basyuni would say to her: *Which hell is hotter: the hell of your Lord or the hell of 'Abd an-Nasir? You will remain in the hell of 'Abd an-Nasir until you approve of his rule*

Not even eight months passed after Hamzah Basyuni supervised the execution of Sayyid Qutb, except that he and his assistants all found themselves thrown into the depths of prison.

Sha'rawi Jumu'ah - the Interior Minister, whose name would cause Egypt itself to shake in terror and fear - one day received a request from Muhammad Qutb to visit his sister, Hamidah, after not having seen her for seven years (they were in the same prison together). The request went through the prison guard first, and he was refused out of fear of Jumu'ah, saying that he was unable to help at all. The request was then passed on to the general supervisor of the prison, and he also refused to help, out of fear of the Interior Minister. Finally, the request reached Jumu'ah himself, to which he replied: *Tell Muhammad Qutb that he will not see his sister, either dead or alive*

Not much time passed since this incident, except that Sha'rawi Jumu'ah - the feared Interior Minister - found himself thrown into the depths of prison, with Muhammad and Hamidah Qutb at home, safe and sound.

Finally, take the case of Anwar Sadat [he ruled directly after Jamal Abdul Nasir]: he had thrown scholar after scholar into his jails, saying about the last one of them: *He is left rotting in prison!* Not even a month passed after this statement of his that he made in public, except that - while sitting in the midst of his bodyguards and secretaries - officers of his own army aimed their sniper rifles and shotguns at him, pointblank.* Nobody lifted a finger to defend him or fend off the attack, save the bodyguard of the American ambassador who happened to be present. Those who came to kill Sadat - may Allah have Mercy upon them - no attempt to stop or repel their attack was made, except from a single person sitting and guarding an American diplomat. And where is Sadat now...{[illegible]} [*ad-Dukhan*; 29]

*Youtube video of Anwar Sadat's Assasination: http://www.youtube.com/watch?v=9Ol7EgxFx3o

So, these are a few examples in which the tables were turned before either side knew it, and it was made clear that the fate of all oppressors and wrongdoers is the same, sooner or later.

So, remember: {[illegible]} [*Al 'Imran 3*; 140]

Allah Knows best.

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Battle

Chapter 5: BATTLEX X X X X X X X X X X X X X X X X X X X X X X X X X X X X X X X X X X X Φ Φ t т

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The army of Alb Arsalaan ¢ K Ŝ ² ƻ NJ f Ř Ω ă . NJ ŀ Ǿ Ŝ ă ű t Ŝ ƻ LJ f Ŝ

By *Mohd Asharef*

http://www.jannah.org/morearticles/46.html

The history books speak to us of another land that carried upon it believers in Allah, the army of Alb Arsalaan. Coming home from one of their battles, As they made their way home to Khuraasan, a messenger rode up to Alb Arsalaan and whispered to him: The emperor of Constantiniyya heard of your army and is bringing an army of 600 thousand to crush you - led by the war general Romanis!

By Allah they did not gather than many fighters for no other reason that to quell the fear they had of Islam, the cowardice they tasted in their hearts.

As Arsalaan swallowed the news he glanced into the eyes of every one of his 15 thousand Mujahids, knowing that there was little hope of victory. This faction nursing their wounds, another weeping over the brothers that fell, a third weeping for losing the chance of Jannah. His head drooped at the sentence the messenger had brought and then he picked his heart up like a lion.

Look brothers and sisters at the numbers. 600 thousand prepared to fight 15 thousand! Is this any physical strength that people speak of? No, by Allah, it is the strength of Iman, the strength of Aqeedah, the strength of hearts filled with certainty in Allah and His Messenger and the Final Day. Isn't that enough?

What was Arsalaan to do? Should he continue back to his home and let the forces of evil destroy his nation with their vice, Shahaawaat? Or should he stand like a rock in their face even if it meant his and his armies death?

A few moments, and the rays of Iman shone from his heart.

Arsalaan slipped into his tent and dressed himself in the towels he would be buried in, fragrancing himself with hanoot. He then addressed the entire army, saying: "Today Islam is in danger! Today Muslims are in danger! And I fear that Laa ilaaha illaa Allaah will be wiped away from our land!" He then shouted, "Waa Islaamaah! (O Islaam!!) Waa Islaamaah!! (O Islaam!!). Look at me, I have worn the towels of my coffin and have fragranced myself with hanoot. Whoever wants Jannah, let them dress as I have dressed! We are going to fight under the shade of Laa ilaaha illa Allah until we are destroyed or the flag of Laa ilaaha illaa Allah is raised!"

In moments the entire army stepped into the quarters and all 15 thousand Mujahids came out in the garments of their coffin. The fragrance of Hanoot was on all their bodies, the wind of Jannat Al firdows blew in their faces. The sky erupted with the armies shouts of `Allahu Akbar!! Allaahu Akbar!! Yaa Khayl Allah uthbuti!! Yaa Khayl Allah irkabee!!'

Allahu Akbar! Have you ever seen an army stepping onto a plain that they know - with little doubt - they will be resurrected from on the Day of Judgement? Have you ever seen an army wrapped in the thobes of their coffin before beginning the battle? Have you ever smelt the fragrance of death - Hanoot - hovering 15 thousand believers in Allah?

That day, the Kuffar did.

The armies clashed - one believing in Allah and desiring the appointment with Allah, the other disbelieving in Allah and hating to meet him. The fighting was severe, Allahu Akbar cut through the sky. Every Mujahid stepped forward, on their tongues were the words, “I am coming to you, O Allah, in haste so that you may be pleased with me.”

Heads flew and skulls fell to the ground and blood flowed. As the dust clouds softened, the flag of Islam rose high, the crusaders fled in all directions. Someone shouted, “The Romans are defeated and their general - Romanis - has been captured.”

Innumerable Muslims were martyred - in sha’ Allah - that day, and many were left crying. They were not crying for war spoils that they lost. No, by the He who raised the heavens without any poles. They were crying because that had to take off their coffin wrap after they had sold themselves to Allah. Alb Arsalaan, stood crying, thanking Allah.

He killed 300 with 1 Arrow.

‘Uthmaan bin Abee ‘Aatikah said:

> The enemy threw petrol (bombs) against the people (the Muslims) so Mu’aawiyyah said Ψ L Ŧ ű K Ŝ è ŀ NJ Ŝ Ř ƻ ƛ ƴ Ǝ ű K ƛ ă Σ ű K Ŝ ƴ started hurling ƛ ŀ ű Ŝ ƛ ƴ petrol (bombs) at each other.
>
> At sea, one Roman soldier prepared to throw a pot full of petrol against the ship of Aboo al-Ghaadiyyah, but Aboo al-Ghaadiyyah sent an arrow flying and killed the man on the spot causing him to fall with the pot of petrol consequently setting his own ship ablaze. Thus the fire devoured the entire ship and all its crew, they were 300 in number.
>
> After that incident people used to say, the arrow of Aboo al-Ghaadiyyah killed 300 men.
>
> [Taken from Siyar 'Alaam an-Nubalaa by Imaam ath-Thahabee]

άl ƨ ǿ Ř ƨ ѐ ƨ dz ă Ŝ Ŝ ѐ ƨ dzNJ ă Ŝ ƒ Ŧ ƨ ƴ ă dzČ

Hatim al-Asamm said:

"We were with Shaqiq al-Balkhi while we were fighting the Turks, and that day I saw nothing except for heads rolling and swords slicing, so Shaqiq said to me: "We are between the two rows of the armies. O Hatim! How do you see yourself on such a day? Do you see yourself just like the night on which you wed your wife?"

So, I said: "No, by Allah."

Shaqiq then said: "By Allah, on this day, I feel as good as I felt on the night in which I wed my wife." Then he laid down between the two rows of fighters (as he was overtaken by *sinah*) and put his leather shield underneath his cheek until I could hear him snoring.

Shaqiq also once said to me: "Befriend people just as you would befriend fire: take from them what you need, but beware of being burned."

Shaqiq narrated *hadith* from 'Ubad bin Kathir, and he was a close companion of Ibrahim bin Adham.
He was killed in the Battle of Kulan in the year 194 H.

His story is also featured in *Siyar A'lam an-Nubala'* [8/200]

"Indeed your enemy [O Muhammad] is the one who is cut off!"
[Quran al Kawthar 108:3]

Glad Tidings Signs of Defeat for those who Insult Allah's Messenger.

Ibn Taymiyah says "Many Muslims, trust worthy, people of expertise and Fiqh spoke many times about their experiences when they surrounded castles and cities in Sham and surrounded the Christians.

They said we would surround the castle or the city, for a month or more and our besieging of them is doing nothing, and we are almost going to give up and leave. Then when the people of that town or castle, would start cursing the Messenger of Allah (peace and blessings of Allah be upon him) suddenly it would fall in our hands, sometimes the delay would not be even a day or two and it would be opened by force. So we would take it as a glad tiding when we would hear them curse the Messenger of Allah (peace and blessings of Allah be upon him) even though our hearts would be filled with hatred but we would see it as a glad tiding because it is a sign of our coming victory."

And that is the meaning of the ayah in Surah al Kawthar:

[illegible]
"Indeed your enemy is the one who is cutoff!"

[Surah al Kawthar 108:3]

So Allah Almighty will cut off the enemies of Muhammad (peace and blessings of Allah be upon him).

[illegible]

Abu 'Aqeel رضي الله عنه a man from the Ansaar [Helphers of the Prophet in Medinah], was one of the first people to be injured on the Day of Yamaamah.

He became hurt as a result of an arrow that struck him somewhere between his shoulder and his heart; it was a serious but non-lethal blow, and he was able to pull out the arrow. Nonetheless, his entire left side became weak, and so he returned to the Muslim encampment in order to seek medical attention. When the fighting became intense and the Muslims were forced to head back towards their encampment, Ma'an ibn 'Adee رضي الله عنه called out,

[illegible]

"O people of the Ansaar. (Remember) Allah! Allah! And turn around and bear down upon your enemies."

So as to set an example for others, Ma'an رضي الله عنه then raced ahead of everyone else, plunging directly into the ranks of the opposing army. And the people of the Ansaar, in response to Ma'an's plea, were right behind him.

At that point, Abu Aqeel رضي الله عنه got up, intending to catch up to his Ansaaree brothers. Some Muslims tried to convince him to stay where he was, saying to him, "O Abu Aqeel, you are not for fighting." Abu 'Aqeel رضي الله عنه, referring to Ma'an's plea for help, said, "The caller mentioned me by name." Someone responded, "The caller merely said, "O people of the Ansaar." He was not referring to injured fighters."

Abu 'Aqeel رضي الله عنه replied,

н ҙ с н Юм й ҙ у Ҭ Ɣ ғ ж Ɣ м ֲ ῤ ғ Ћ ж ц F е в Э Ҭ ῤ ғ ж Ɣ

"And I am from the Ansaar, and I will answer his call to his arms, even if I have to crawl (towards the enemy).

Because his entire left side was weak and numb, Abu 'Aqeel رضي الله عنه was able to hold his sword with his right only; nonetheless, with pure grit and determination, he marched onwards toward the enemy, all the while calling out,

[illegible]

"O people of the Ansaar, let us launch a renewed attach like we did on the Day of Hunain"

Every member of that elite Ansaaree group then fought with high spirits, seeking out one of the two things: Martydom or victory. With their renewed attack, they forced their enemies to retreat and seek refuge in the "Garden of Death".

During the course of this assault, Abu 'Aqeel's arm was cut off; in fact, he was inflicted with a total of fourteen wounds, each of which was lethal in and of itself.

Э у Ч К ғ Ҧ Ɣ : Ҁ Я Ч Т ֲ Х в ῤ Э э ϑ Ҧ Й т Э Њ н к м Э у Ч К с Ҧ Ɣ п Я К Ҁ Л

Later on, when Ibn Umar й ж К ؏ walked by him, Abu 'Aqeel was taking in his last few breaths. Ibn 'Umar с Ў ῤ й ж К said, "O Abu 'Aqeel,"to which Abu 'Aqeel й ж К ؏ responded with a heavy voice,

[illegible]

"Here I am, answering your call. Who has won (today)?"

> -мСК ЭЗЦЦ:сһЬ ЧЛФм ЭЇҮ:ЧЯЦ

Ibn 'Umar й ж К ﺋ replied ϼ Ў ϼ "Rejoice, for the enemy of Allah (i.e. Musailamah) has been killed."

> йгсϼ-ЧϼвҶ > Сгјҭ ϼЃЮНФЙЙЬЎЙГГ

Abu 'Aqeel й ж К ﺋ Ў ϼ

A

ϼЗЖ- ϼНЬҮϼϼЭ евЧгЖ ϼв дϼЬдсм ϼгЯ тШϼлЇНЮБЎтЬЄ ϼв > йгсϼ :ЬϼЦ

'Umar ibn Al-Khattab й ж К ﺋ later said about Abu 'Aqeel й ж К ﺋ , с Ў ϼ

"May Allah have mercy on him. He has sought out martyrdom for a long time, and he has now achieved it. Verily, he is among the best of our Prophet's companions **е у Л г Ť Ү б л з К > с Ў ϼ**

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وآخر دعوانا أن الحمد لله رب العالمين

[illegible]

In Ibn Atheer's famous history book *Al [illegible]*, he mentions the story in our history of a King called Al Mu'tasim, who was from the Banu Abbas.

The event goes like this;

A Muslim woman was captured by the Romans and imprisoned, so the Romans laughed at her. The leader of the Roman king sarcastically said, *[illegible]'t ever leave this place until th[illegible] [illegible] from th[illegible] shackles* The woman shouted *[illegible]* " (Oh my grief, Mu'tasima!).

The Roman King laughed at her and said : *[illegible] never [illegible] riding [illegible] ablaq* (a kind of horse that is colored with black and white). (he said this in a way of mocking her and showing the impossibility of the situation.)

A Muslim man who was in the land of the Romans heard the woman call out the Muslim kings name, he found out she was Muslim. So he ran to the Muslims and told them about what he had heard.

When Al Mu'tasim heard of the news, he gathered a whole army, and said the famous quote *W[illegible]en the first person of my army [illegible] the land of the Romans, the last of my army will have left the [illegible]* He made the entire army ride the *ablaq* (a kind of horse that is colored with black and white) horses. So they set off, and he went with them on his black and white horse too.

When they reached there, he took control of the area, captured it and himself entered the prison where the Muslim woman had been imprisoned.

Wa [illegible] she said.

[illegible] -Mu'tasim He freed her from her shackles, a sign of humiliation for the Romans.

Al Mu'tasim took over the land where this occurred, because they had waged war against the believers by humiliating a Muslim woman. Just like Allah's Messenger expelled the Banu Qaynuqa, for humiliating a Muslim woman.

Imam al-Awza'i: 'A Word of Truth to a Tyrant Ruler'

ά X . dzű ! f f l· K ƛ ă ű K Ŝ . Ŝ ă ű ⱬ Ŧ t NJ ⱬ ű Ŝ Ŏ ű ⱬ NJ ă l· ƴ Ř I Ŝ ƛ ă ű

[Quran Yusuf 12: 64]

When ‘Abdullah ibn ‘Ali al-’Abbasi invaded Damascus, he killed 30,000 Muslims in just one moment. Then he entered his mules and horses into the central Umayyid mosque, seated the people and said to his ministers, Ψ L ă ű K ŜNJŜ l· ƴ è ⱬ ƴ Ŝ ǿ K They said, Ψ b He said, ‘ ⱬ ă Ŝ ă ⱬ dz Ŝ ű K Ω ƛ ƴ ǃ ű K ŜNJŜ Ω f f ō Ŝ l· ƴ è Ƴ Ŝ K Ω They said, Ψ L Ŧ ű K ŜNJŜ Ω f f Ŝ Ǿ ŜNJ ō Ŝ ă dz Ŏ K ǿ Î l· Ω Imam al-Awza’i was a ű K Ŝ ƴ ƛ ű Ω ă f ƛ Muhaddith (scholar of hadith) nicknamed Abu ‘Amr, he was a pious worshipper and from those whom al-Bukhari and Muslim narrated from.

He (Ibn ‘Ali) said, Ψ . NJ ƛ ƴ Ŝ K ƛ Ƴ Φ Ω So the army went to al-Awza’i but he did not move from his place. They said, Ψ ! ō Ř dz f f l· K ƛ ō He said, Ψ ! f l ƛ l· ă ǿ ō dz ƴ ű l· ă f f è l· K dz Φ Ω ǿ l· ƴ ƛ Ω Ƴ l· f ǿ t ǃ f ó { dz Ŧ Ŧ ƛ Ŏ ƛ Ŝ t NJ ⱬ ű Ŝ Ŏ ű ⱬ NJ ă ú Φ ² l· ƛ He went to perform ghusl (ceremonial bathing) and put on his Kafan (shrouds) under his clothes, because he knew the matter meant clear death for him, killing and blood-shed. Then he said to himself, Ψ h ! ǿ Î l· Ω ƛ Σ ƴ ⱬ ǿ ű K Ŝ ű ƛ Ƴ Ŝ K l· ă Ŏ ⱬ Ƴ Ŝ Ŧ ⱬ NJ è ⱬ dz ű ⱬ ă l· è ű K Ŝ ō f l· Ƴ ŜNJ ă ƛ ƴ Then he entered to see the oppressive Ruler. ² ⱬ Ŧ D ⱬ Ř Φ Ω

Imam al-Awza’i himself narrates the rest of what happened:

‘I entered and behold, the heads of the army were lined in two rows, with swords unsheathed. I walked underneath the swords until I reached him. He was sitting on silk and in his hand was a cane. His forehead was knit in anger but when I saw him, I swear by Allah besides whom there is none worthy of worship, he seemed like a fly to me… Sufficient is Allah for us and He is the Best of Protectors … I thought of no-one, not my family, not my wealth, not my wife; I only remembered the Throne of al-Rahman when it appears to Mankind on the Day of Judgment and Reckoning. Then he (Ibn ‘Ali) lifted his sight and only Allah knows the anger that was visible on him.

He said to me, Ψ h ! ǿ Î l· Ω ƛ Σ ǿ K l· ű Ř ⱬ è ⱬ dz K l· Ǿ Ŝ ű ⱬ ă l· è l· ō ⱬ dz ű ű K Ŝ ō f ⱬ

He said, ‘So-and-so narrated to me in the Hadith of Ibn Mas’ud that the Messenger of Allah (sallallahu `alayhi wa sallam) said, Ψ L ű ƛ ă ƴ ⱬ ű LJŜNJƳ ƛ ă ă ƛ ō f Ŝ ű ⱬ ă K Ŝ Ř ű K Ŝ ō f ⱬ ⱬ Ř ⱬ Ŧ l· a dz ă except Allah and testify that I am the Messenger of Allah except in three instances: the adultery, the one who killed a soul unlawfully and the apostate from his religion and Ř Ŝ LJ l· NJ ű ă Ŧ NJ ⱬ Ƴ [al-Bukhari, Muslim] NJ Ŝ Ǝ l· ű ƛ ⱬ ƴ Φ Ω

LJ Ŝ ⱬ LJ f Ŝ Σ ű K Ŝ ƴ ű K Ŝ ƛ NJ ō f ⱬ ⱬ Ř K l· ƴ Ǝ ă ⱬ Ǿ ŜNJ è ⱬ dzNJ ƴ Ŝ Ŏ ǃ Φ Ω

He broke his cane and so I lifted my ‘Imamah, waiting for the swords to strike me. I saw the ministers gathering up their garments and lifting them up from the blood (which run along the floor). He (Ibn ‘Ali) said, Ψ ! ƴ Ř ǿ K l· ű Ř ⱬ è ⱬ K l· Ǿ Ŝ ű ⱬ ă l· è l· ō I said, Ψ ű L Ŧ ű K Ŝ ű ǿ Ŝ ă l· f l ű l· K f K l· Ω f Σ ű K Ŝ ƴ Ŧ Ŝ l· NJ ű K Ŝ ǉ dz Ŝ ă ű ƛ ⱬ ƴ LJ dz ƴ ƛ ă K He said, Ψ H Ω ǃ Ŝ ű (which was filled with gold).’ I said, Ψ L Ř ⱬ ƴ ⱬ ű One of the ǿ Ŝ l· f ű K Φ Ω ministers winked at me (signaling that I should take it), because he was looking for any little reason to kill me.

I took the pouch and gave it out to the army until it became empty. Then I threw it and walked out saying, Ψ I l· ă ō dz ƴ l· f f l· K dz (Sufficient is Allah for us and He is the Best of Protectors)…’ – we said it the day we walked in and the day we walked out. ά { ⱬ ű K Ŝ è NJ Ŝ ű dzNJ ƴ Ŝ Ř ǿ ƛ ű K D NJ l· Ŏ Ŝ l· ƴ Ř . ⱬ dz ƴ ű è l· ƴ Ř ű K Ŝ è Ŧ ⱬ f f ⱬ ǿ Ŝ Ř ű K Ŝ Ǝ ⱬ ⱬ Ř t f Ŝ l· ă dzNJ Ŝ ⱬ Ŧ ! f f l· K Φ ! ƴ Ř !

[Quran Aal-'Imran 3: 174]

Abu Bakr an-Nabulsi: The Flayed Martyr

He was Abu Bakr Muhammad bin Ahmad bin Sahl bin Nasr ar-Ramli, the martyr commonly known as an-Nabulsi. He was a devout and pious worshipper who was not attached to the pleasures of this world. He always stood for the truth. He would fast every other day, and was an influence on all people around him.

He was a scholar of *Fiqh* and *Hadith*. He was considered to be one of the greatest scholars of *Hadith* of his time, as he narrated from the likes of at-Tabarani and Ibn Qutaybah. Also, he taught the likes of ad-Daraqutni, al-Midani, and ‘Ali bin ‘Umar al-Halabi.

‘Ubaydillah al-Mahdi established the Fatimid state, and took the city of al-Mahdiyyah – after which he is named – as its capital. This city is located on the coast of Tunisia, and it is about 16 miles from the southeast section of the city of Qayrawan. Then, the sons of ‘Ubaydillah al-Mahdi continued his expansionist policy until Abu Tamim bin Isma’il – also known as al-Mu’iz li-Dinillah – conquered Egypt. He entered it on Friday, on the 8th of Ramadan in the year 362 H, and established the city of Cairo . The rulers of this Fatimid state ascribed themselves to the Shiite ideology, while the people of Egypt and Palestine were Sunnis.

The tribulations presented by the Fatimid dynasty were a great trial for the Muslims. When they colonized Palestine, the righteous and poor people escaped from Jerusalem because the Fatimids would force the scholars of the Muslims to curse all of the Companions of the Prophet (peace be upon him) during their speeches and sermons. From these scholars who escaped the Fatimids was *al-Imam* an-Nabulsi, who escaped to Damascus. When al-Mu’iz li-Dinillah arrived in Syria and conquered it, he began to personally call to his heretical ideology, forbidding people from praying the *Tarawih* and *Duha* prayers, and forcing them to make *Qunut* during the *Dhuhr* prayers.

As for an-Nabulsi, he was from *Ahl us-Sunnah wal-Jama’ah*, and he considered it an obligation to fight these Fatimids. He said in regards to these Fatimid rulers: “If I had ten spears in my possession, I would throw one of them at the Romans, and I would throw the other nine at these tyrannical Fatimids.”

When the ruler of Damascus – Abu Mahmud al-Kitami – was able to defeat the *Qaramitah* (who were the enemies of the Fatimids), he arrested *al-Imam* an-Nabulsi and put him in prison in Ramadan. When the commander of the army of al-Mu’iz li-Dinillah arrived in Damascus, an-Nabulsi was handed over to them and taken to Egypt.

When he arrived in Egypt, he was taken to al-Mu’iz li-Dinillah, who said to him: ά L Κ Ι· Ǿ Ŝ ō Ŝ Ŝ ʎ ƛ ʎ Ŧ ƻ NJ Ƴ Ŝ Ř ă Ι· ƛ Ř ű Κ Ι· ű ƛ Ŧ Ι· Ƴ Ι· ʎ Κ Ι· ă ű Ŝ ʎ ă LJ Ŝ Ι· NJ ă Σ ű Κ Ŝ ʎ Κ Ŝ ă Κ ƻ dz f Ř ű Κ NJ ƻ

So, an-Nabulsi said: ά L Ř ƛ Ř ʎ ƻ ű ă Ι· è ű Κ ƛ ă H H έ

The Fatimid ruler smiled, and assumed that the *Imam* would retract his statement. So, he asked him: ά ² Κ Ι· ű Ř ƛ Ř è ƻ dz ă Ι· è Σ ű Κ Ŝ ʎ Κ έ

So, an-Nabulsi responded to him – with strength and boldness – ά L Ŧ Ι· Ƴ Ι· ʎ Κ Ι· ă ű Ŝ ʎ ă LJ Ŝ Ι· NJ ă throw nine of them at you, then he should throw the tenth one at you as well H H έ

So, al-Mu’iz asked him, in shock: ά ! ʎ Ř ǿ Κ è ƛ ă ű Κ Ι· ű Κ έ

So, the *Imam* answered him back with the same boldness: ά . Ŝ Ŏ Ι· dz ă Ŝ è ƻ dz Ŏ Κ Ι· ʎ Ǝ Ŝ Ř ű Κ Ŝ NJ Ŝ Ummah, and you killed the righteous people, and you put out the divine light of guidance, and you dz ă dz NJ LJ Ŝ Ř ű Κ Ι· ű ǿ Κ ƛ Ŏ Κ Ř ƛ Ř ʎ ƻ ű ō Ŝ f ƻ ʎ Ǝ ű ƻ è ƻ dz H έ

So, the Fatimid ruler ordered for him to be brought out in front of the public. The next day, he was whipped severely. On the third day, an-Nabulsi was nailed to a cross, and a Jewish butcher was brought out to peel off his flesh after the Muslim butchers had refused to do so. By the time the flesh was peeled from the top of his head down to his face, he was still patiently engaging in the remembrance of Allah and repeating the verse from the Qur'an: {ά X ŀ ƴ Ř ű K ŀ ű ƛ ă ǿ NJ ƛ ű ű Ŝ ƴ} [al-Isra'; 58]. When the butcher had finally gotten to Ŝ ŎNJ Ŝ Ŝ ă Ф έ an-Nabulsi's arms, he decided to put him out of his misery, and took a knife of his and stabbed it into an-Nabulsi's heart, after which he died.

It was later reported by eyewitnesses that while an-Nabulsi was on the cross, the recitation of the Qur'an could be heard coming from his dead body.

Also, Ibn ash-Sha'sha' al-Misri narrated that he saw an-Nabulsi in a dream after he had been killed, looking very beautiful and joyous. So, he asked him: "What has Allah done with you?"

So, an-Nabulsi replied:

> My Lord Loved me with eternal honor And Preferred me and friendship to him
>
> And brought me to Him and S ƛ Ř Y ά w Ŝ Ƨ ƻ ƛ Ŏ Ŝ ƛ ƴ ŀ ƴ Ŝ Ǿ Ŝ NJ ƒ ŀ ă ű ƛ ƴ Ǝ

The Soul Shall Rise Tomorrow: The Story of Marwan Hadid

Abdullah Azzam says; “It was the year 1963 when it was announced in Damascus:

L ōŜfƛŜǾŜ ƛƴ ǊKŜ . ľΩǊK ľă ľ f ƨNJŘΣ ǿƛǊKƨdzǊ

And with Arabic then with no other than it

And the Ba’this and Nusayris began to attack Islam. In Hamah, it happened that a professor spoke against Islam, so, one of the youth got up and hit him. The rest of the youth then got up and beat him to death inside the classroom. So, the police officer came and killed the youth. When *Shaykh* Marwan Hadid requested the officer so that he would implement the punishment of relatalition on him, they said to him: “One for one (meaning, the boy was killed for killing the teacher).” Marwan replied: “No, the boy was a Muslim, and the teacher was a disbeliever! His blood is permissible! As for the Muslim, then his blood must be avenged!”The state refused, so, Marwan said: “OK,” and went and gathered the youth who were around him. There was a mosque right at the foot of his apartment building where the youth would usually sleep, as he would bring them up and teach them there. He went to *Masjid as-Sultan* and gathered them, each one of them carrying a grenade and a gun. Some of the youth were still in high school! They began saying *Ψ! f f ľK dz* and announcing their fight against the state. So, the tanks came to *Masjid as-Sultan* and fired on it, with the youth standing on the minaret. The minaret fell with the youth in it, and the mosque was demolished with them inside.

By Allah, some of the trustworthy residents of Hamah narrated to me – and Allah Knows best – that, after a few days, when they were removing the rubble from on top of these youth who had been killed, they could hear *tasbih* and *takbir* from underneath the rubble.

Anyway, it was Written for *Shaykh* Marwan that he remain alive, so, they took him to court. This was done in the open, so that the Ba’this could claim that they implement justice. They allowed some foreign journalists to attend the hearing. The judges in this case were Mustafa Tallas and Salah Jadid. Mustafa Tallas was the defense minister in Syria, and Salah Jadid was the most powerful Nusayri to have any position in the country.

They said to him: “Why did you carry weapons and go against the state?”

Shaykh Marwan answered: “Because there is a Nusayri dog named Salah Jadid – he is saying this to Salah Jadid! – and there is a dog who ascribes himself to *Ahl as-Sunnah* named Mustafa Tallas, and they desire to kill off Islam in this land, and we reject and will fight against Islam being wiped out in this land as long as we’re alive.”

He then dared the Revolutionary Guards to kill him inside the courthouse, but the police guarded *Shaykh* Marwan in front of the foreign journalists, so that it would not be said to the world that he was killed in the courthouse.

They said to him: “You are working for someone else.”

He replied: “I am working for Allah, the Mighty and Exalted. As for the one who is serving others, then he is the leader of your party.”

They said: “You say that Muhammad al-Hamid is with you, but he hates you.”

Marwan replied: “{ά . dzǊ ƛŦ ǊKŜè ǊdzNJȅ ľǿľèΣ ǊKŜȅ ăľèY Ψ! f f ľK ƛă ădz
ŜȄŎŜLJǊ I ŜΦ ¦LJƨȅ I ƛY L ŘŜLJŜȅŘΣ ľ} [at-Tawbah; 129]“ă ǊKŜ [ƨNJŘ ƨŦ ǊK

It was a powerful court case. He was sentenced to death along with a group of the youth. Some of the youth were acquitted, however. Those who were acquitted began to weep, and those who were sentenced to death began to smile. The foreign journalists were in a state of shock: those who are acquitted are weeping, and those who are sentenced to death are smiling? So, the youth sentenced to death said to them: “We are being granted Paradise, and they are being prevented from Paradise,” and they were taken to prison to await their executions.

Shaykh Marwan later said to me: “I never lived a time in my life that was sweeter to my heart and soul than those days in which the youth and I were awaiting our executions.” And it might have been during those days that *Shaykh* Marwan wrote:

The [illegible] shall [illegible] and it shall [illegible] Allah at its appointed time

These are the words of Marwan Hadid. Anyway, one of the scholars of Hamah, *Shaykh* Muhammad al-Hamid, went to Amin al-Hafidh – who was the Syrian president at the time, from Hamah, as well – and said to him: “What do you want to do with Marwan Hadid?”He replied: “We sentenced him to death.”

Muhammad al-Hamid said: “Are you saying this with a sane mind? Do you think that Hamah will remain silent against you if you execute Marwan Hadid? You will face unending problems!”

Amin replied: “What do you think, *Shaykh*?”

He said: “I think you should release him and acquit him.”

Amin said: “Go and release him yourself.”

Shaykh Marwan Hadid later said to me: “So, *Shaykh* Muhammad al-Hamid came and said: “My children – and he was their teacher, whom they all loved – come!” They said: “To where?” He said: “The state has acquitted you.” So, we said to him: “May Allah Forgive you, as you have prevented us from Paradise.”"

Shaykh Marwan returned, and he knew no rest. He was basically a bomb about to explode…he was quite strange. In the year 1973, they announced a new constitution in which they officially abrogated that Syria is an Islamic republic. So, Marwan Hadid got up and said: “Who will give me the [illegible] for death in the mosque?” When *Shaykh* Marwan began to preach, the people began to exit the mosque, one by one, as his words were quite dangerous, and to hear his words were also dangerous. The [illegible] left, one after the other. Some of his followers, from the zeal that they had, pulled out guns and began firing off shots inside the mosque.

I heard the tape myself, yes. I can recognize those who fire guns who are from Hamah. The people of Hamah are just like the Afghans. They are bedouins who do not play around, just like the Afghans.

Anyway, after a while, he disappeared, only to reappear in Damascus. He lived in an apartment, and began to gather and collect weapons. *Allahu Akbar* – he did not know of something called free time or boredom, and he did not know of fear. He gathered machineguns and grenades. Whenever he would hear of a place in Damascus where there was a grenade available, he would send one of the youth to go purchase it.

At this time, the intelligence was searching for him – [illegible]! – and at this time, I was at the University of Damascus. I was seeking to complete my degree at the university; I got my Bachelor’s in [illegible] from Damascus, and my Master’s and Doctorate from al-Azhar. While I was standing in the university, a youth – one of *Shaykh* Marwan’s students – came up to me and said: “Do you wish to see *Shaykh* Marwan?” I said: “What? Right away!” So, I went to him and entered his residence, and I looked at a face that did not belong to the people of this *dunya*. It was so pure and strange; the light emanating from his face. The first words he said to me – and he knew me from our days in Palestine – were: “O Abu Muhammad! Do you not long for Paradise?” And this was the last time I ever saw him.

Anyway, the police were searching for him, and what was he doing? Gathering weapons. He was searching for weapons that he could use to get rid of the Nusayris. One day, the intelligence discovered his apartment and surrounded it. *Shaykh* Marwan had two of his students with him, as well as his wife, with whom he had not yet consummated the marriage. He had said to her: “I do not wish to consummate with you, as I feel that this would prevent me from other things,” so, he remained a virgin. Yes, he married, but did not consummate.

One of his students went down to buy some breakfast for them. He saw the cars waiting outside, so, he retreated. He saw six cars used by the intelligence, waiting. He tried to go back into the apartment building, but they caught him. This youth was carrying a pocketknife – the residents of Hamah usually carry knives in their back pockets – and the car was filled with six intelligence officers. So, his youth stood next to them, pulled out his knife, slaughtered each one of them, then he excaped. The sirens then began going off all over Damascus. The police began chasing him until they finally caught up with him in a building, where he jumped from the third or fourth floor to escape. He managed to get away from them, finally making it to Jordan.

Back to *Shaykh* Marwan: the police cars began surrounding his apartment building after the *Fajr*, and they began calling out through the microphone: “O residents of this building! Get out, as there is an Iraqi spy who we wish to arrest!” – at this time, there were disputes between Syria and Iraq. So, *Shaykh* Marwan grabbed his own microphone (he had his own microphone that he would use to call to prayer), saying: “O intelligece officers! O police! O you who are surrounding the building! We will give you fifteen minutes, and you must leave within these fifteen minutes. After this, we will begin fighting you if you do not leave.” And he actually waited fifteen minutes, and after fifteen minutes, he began with the grenades and machinegun fire. Calls were being made to local police stations, and, eventually, over 1,000 police and intelligence officers were surrounding the house, against Marwan and one other brother with him, along with his wife. They tried entering the building, so, the other brother went down and met them at the entrance with some TNT. They then tried entering from above, landing on the building’s roof with a helicopter – but who would be the brave one to enter first? One thousand against two.

By the time it was afternoon, they were still unable to enter the apartment building. They would fire from below, and he would fire back from above. After the afternoon, they finally entered the apartment. This was the excuse of *Shaykh* Marwan: he became injured in his hand, rendering it useless. He came out with his head up high. They took along with them his wife, who he had not consummated his marriage with.

The news was relayed to Hafidh al-Asad, who went crazy, as many officers were killed in the process. Hafidh al-Asad said: “I wish to solve this with him personally.” So, he went to him personally, saying to him: “O Marwan! Let us open a new page with each other! Let Allah Forgive what has happened, and we will not take you to account for anything you did, with one condition: that you abandon your weapons.” Marwan replied: “I agree, with one condition: that you assist me in establishing an Islamic state in Syria.” Hafidh al-Asad gathered himself and left the room.

The Military Council gathered, including Naji Jamil – the commander of the Air Force – and Mustafa Tallas was also present, as well as a large group of the Nusayri officers and generals. They came to *Shaykh* Marwan. He sat down, looked to Naji Jamil and Mustafa Tallas, and said: “Woe to you, you dog, Naji Jamil! Do you think that we will let you live? I made the youth promise that they would start with you, you and Mustafa Tallas. Because of you, you dogs, we have been humiliated by these Nusayris; they violated our honor. As for you, you Nusayri generals, I made the youth promise that they would kill at least 5,000 of you.” Naji Jamil said: “Take this insane man; take him away from me.”

Afterwards, they would bring his wife into the cell next to him, trying to violate her while he was in captivity, and his soul began to tighten. Someone like this, with a free and honorable soul, sees her honor being violated, and he can do nothing about it. He is in captivity. He lost so much weight that he reached 45 kg (99 lbs), and his weight used to be around 100 kg (around 220 lbs).

He finally died in prison [in 1975], without anyone knowing whether he was killed or had died a natural death. Towards the end, his veins would not even accept glucose. When he died, they sent to his father to take his body. He asked them: “Did you kill him?” They replied: “No,” and they buried his body in a graveyard in Damascus, with a hundred soldiers guarding his funeral, out of fear that the youth would take his body and demonstrate in Damascus.”

[*Fī Ẓilāl Sūrat at-Tawbah'* ; p. 21-25]

The Serbian who became Muslim

Ali al Tamimi (may Allah release him soon) says;

There was one brother, who was a Serbian who took shahadah while he was in the USA high school. This was before the fall of the Iron curtain in the communist nation. He used to hide his Islam, his father was a Major diplomat in the Yugoslavian embassy. He once gave da'wah to his 12yr old cousin and told her to hide her Islam, but one day she slipped it to his family that he and her had accepted Islam. As soon as his father found out, his father ordered that he be sent back to Yugoslavia, and was forced to join their army (the communists wanted to spread their communism, including Afghanistan etc.) When he was in the army, his father told the army to watch his son, and make sure you torture him (they beat him there) and watched him that he wasn't Islamic in his activities. So the brother went for about 2years in the army and was watched constantly, he said he couldn't even do wudu and pray, so he prayed with his heart during the time.

After 2 years, when his military service was over, he came back home and hid his religion. After a weeks of staying home, he said to his family, "I used to be a crazy young kid back in those days, it was just a phase i was going through [etc]." His family still doubted him, so they would feed him pork, so he would eat it, and when he ate - he'd go upstairs and make himself sick to take it out of his body. He had a girl neighbour and told her to come to the house, to pretend that he had a girlfriend, and after told her to go away. He did all this to show his parents that he really wasn't Muslim.

After a few weeks of this, he asked his parents if he could go back to the USA to continue his education. They told him that he could go back, but he would have to stay in his uncles house who was a doctor in the USA. He said okay, and moved there to continue his education. He stayed there for about a month, and his uncle kept an eye on him to see if he did any Islamic activities. He wouldn't contact any Muslims, and the uncle kept an eye on him. His parents kept phoning to check up on him, and his uncle said that he's acting normal, like going to school, coming back home and studying etc.

So when the brother felt that they stopped watching him, he left his uncles house, and went to the Muslims and called his parents in Yugoslavia, and said; "Look, I was always Muslim, and I will always remain a Muslim, and I'll never leave this religion."

His father called the Yugoslavian embassy who called the United States government who called the Immigration services, naturalisation service, and they went to all the different Masaajid [mosques] to look for him and arrest him to send him back to Yugoslavia, but some of the Muslim brothers hid him in their houses and protected him for a while. Then they sent the brother to Medinah, and from there he went to Afghanistan, and he became a famous fighter in Afghanistan (most likelythis occured in the 1980s).

While he was in Afghanistan, his mother had a longing to see her son. She was a journalist and was allowed to leave Yugoslavia, and do an interview for the Communists against the Muslim fighters in Afghan, "in the defense of the communists of the Afghanis." She wanted a way to meet with her son. She went to Pakistan, then to Peshawar, and goes to the mountains where the Muslim fighters are, to find her son.

Her son talks to her, gives her a Qur'an, gives her da'wah [invitation to Islam], and tells her why Islam is the truth. And... she take's her shahadah and becomes Muslim. She then writes an article in the Yugoslavian-European newspaper on the Journey to Islam.

This brother went through alot, just to preserve his religion. We read events of the Salaf sacrificing for their religion, but we shouldn't forget that there are people from every generation who give alot for the sake of Allah, and we shouldn't be left behind...

Download Ghuraba Talks by Ali al Tamimi [Track 13 33:20 - 39:30 minutes] (may Allah protect him): http://kalamullah.com/ali-timimi.html

òAre you pleased to marry this

[illegible]

[illegible]

M [illegible] al Hashimeeyah. [illegible]

[illegible]

[illegible] Hoor [illegible]

òYou know my son Ibrahim and you know that the nobilit

I would be happy to marry her to my son. Can you pleas

[illegible] Hoor[illegible]

[illegible]

òI want my son to marry this girl and I would pay you

Judgment.ó

[illegible] òIf you do so, that is great [illegible] for you a

[illegible] òYes my mother!ó

[illegible], òAre you pleased to marry this girl with ó the condi

[illegible] òYes! I am very pleased!ó

[illegible] òO Allah you are my witness that I have married my

the condition he spends [illegible] ke.ó

[illegible]

òThis is her dowry. Take it and use hi.tó to provide for

[illegible]

[illegible] Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise.ó [Surah Tawba 9:111]

M *Be careful and donõt allow an*

from yourself to ������� ���r���d ���d ������d ����d ����d�

òMay Allah never bring us together except on the Day o

��d��� �����d ����d , ôWe reached the enemyõs territory and people

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����� ��� �����r�d ��� ����r� ���� ���� ��� ���d ����d�

òDid Allah accept my gift so I can celebrate or was it

� ����d�òAllah did accept your gift and your son died as a Shah

���� ����� �r����r����d ��� ������ ������ ���d ����d�

òThank you Allah for accepting my gift.ó

���� ����������� d��� ���� ����� ��� ��� ��� ���� M�����d ���d ����d�

òRejoi� ����d�òWhat good news do you have?ó

���� ����d�

òI saw my son Ibrahim last night in a dream. He wa

me: òRejoice my mother! I got married to my bride!ó

���r��� � M�����r� ��� ��������� ����

The Martyred Youth and the Rein's Owner

Excerpted & translated from the book:

"The Roads of Desires to the Fate of the Admirers"

http://talk.islamicnetwork.com/showthread.php?t=3429

A man called Abu Qudamah Ash-Shamy, who lived in the Prophet's Madinah, was known for his love for Jihaad in Allah's cause and participating in expeditions to the land of the Romans. One day, while conversing with some of his companions in the Prophet's Holy Mosque in Madinah, they said: "O Abu Qudamah, tell us about the most amazing thing you have witnessed while in Jihaad".

He replied:
I once arrived at the city of Riqqa (in Iraq) seeking to purchase a camel to carry my weapons. One day, a woman entered to where I was sitting and said: "O Abu Qudamah, I was listening to what you mentioned about Jihaad and your incitement for Muslims to join it. I have been blessed with more hair than many other women; I have cut it and made a horse's rein out of, and I have covered it with dust so that no one can recognise it. I wish that you take it with you,
so that when you arrive to the land of the disbelievers, and the horsemen engage in battle, the arrows are fired, the swords are drawn, and the spears are pulled out, either use it if you find the need for it, or hand it to whoever needs it, for I wish that my hair will witness the battle and will get the dust in the Way of Allah. I am a widowed woman who had a husband and a number of relatives, who were all killed in Allah's Path; I would have joined Jihaad had it been required of me." She then handed over the rein to me.

She then said: "O Abu Qudamah, know that my husband left me a son who is amongst the finest of youths: He has learnt the Qur'an, the art of swordsmanship, as well as archery; he prays at night and fasts during the day, and he is 15 years of age. He is currently away at a property which he has inherited from his father. Hopefully he will get back before your departure, for I wish to send him with you as a gift to Allah the Exalted most High. And I ask you by Allah that you do not deprive me from gaining the rewards I seek."

Abu Qudamah said: I had departed from Riqqa with my companions, when I heard a horseman calling out from behind: "O Abu Qudamah, wait for me for a while, may Allah have mercy on you." I stopped and said to my companions: Go forth while I check who it is. The horseman then approached me, hugged me, and said: "Praised be Allah who did not deny me from your company and did not turn me back disappointed".

I said: "My beloved, let me see your face, for, if it is imperative on someone of your age to fight, I would command you to join us, otherwise I would turn you back". When he uncovered his face, I saw a young man who is like a full moon (in beauty), and who seems to have been living a wealthy life. I said: "My beloved, do you have a father?" He said: "No, in fact I am coming with you seeking revenge for my father who was martyred, perhaps Allah will grant me martyrdom as he granted my father". I said: "My beloved, do you have a mother?" "Yes", he replied. I then said: "Then go and ask her permission, if she permits you to go then come back, otherwise stay back with her". The young man said:"O Abu Qudamah! Don't you recognise me?" "No", I replied. He said: "I am the son of the woman who gave you the trust. How fast did you forget my mother's request! I am -Insha' Allah- the martyr son of the martyr! I ask you by Allah not
to stop me from going forth with you in Allah's way, for I memorise Allah's Book, and have knowledge of the Prophet's Sunnah, and I am experienced in horsemanship and shooting, and I have not left behind someone who is a better fighter than myself, so despise me not for my young age. My mother has taken an oath that I should not come back, and said: 'O son! If you meet the disbelievers, turn not your back to them, and offer your soul to Allah, and seek to be

close to Allah, and the company of your father and your righteous uncles in the Heaven; and if Allah grants you martyrdom, then intercede on my behalf, for I was told that the martyr can plead on behalf of seventy of his relatives, and seventy of his neighbours'. She then hugged me, lifted her head to the heavensand said: 'My Lord, Master and God, this is my son, the flower of my heart and the dearest to my soul, I present him to you,so draw him nearer to his father'."

When I heard the youth's words, I wept in grief over his good character and the beauty of his youth, and out of pity for his mother's heart, and over my astonishment at her patience on being away from him. We went on with our journey; we rested at nightfall, and took off in the morning. During that time the youth did not cease remembering Allah and glorifying Him. I observed his movements, and found that he was better than us when riding, and our servant once we dismounted. As we got closer and closer to the enemy, he would strengthen our determination, his spirit would fortify, his heart would purify, and the signs of happiness would cover him.

We proceeded until we were close to the land of the Kuffar (non-Muslim). It was near sunset when we alighted. The young man was cooking food for us to break our fast when he fell asleep. He slept for a long time, and I could see him smiling during his sleep. When he woke up, I said to him: "My beloved, I saw you smiling while asleep". He said: "I saw a vision which I liked and made me laugh". I said: "What was it you saw?" He said: "I saw myself in an elegant green garden. While wandering in it, I faced a silver castle which had balconies made of pearls and jewels. Its doors were made of gold, and its curtains were lowered. I then saw some maids, whose faces were like the moons (in beauty), lifting the curtains. Upon seeing me, they said: 'Welcome'. I then heard some of them saying to the others: 'This is the husband of the 'Mardhiyyah' (Blessed)'. They then said to me: 'Come forth, may Allah have mercy on you'. When I approached, I saw a room on the top of the castle, it was made of red gold, and had a green bed made of jewels, and its legs were made of white silver. There was a girl on the bed whose face was like the sun, and had it not been for Allah's help I would have lost my sight, and I would have lost my mind, because of the brilliance of the room, and the beauty of the girl. Upon seeing me, the girl greeted me saying: 'Welcome, O Allah's servant and His beloved! You are mine and I am yours.' I wanted to hug her, but she said: 'Slow down, do not rush, you are not one of those who do wrong. However, we shall meet tomorrow at the time of Zuhur prayers, so rejoice!'."

Abu Qudamah said: I then told him: "My beloved, you saw but good, and good it shall be Insha' Allah."
Amazed at the youth's dream, we went to sleep. When we woke up, we rushed, mounted our horses, and the caller cried: "O Allah's horsemen! Mount, and rejoice with Paradise, 'March forth, whether you are light or heavy' [Qur'an, 9:41]." It was only an hour before the army of Kufur, may Allah humiliate it, approached as if they were locusts spread abroad. The first of us to attack them was the youth, who scattered them, dispersed their lines, and plunged into their ranks; he killed many of their men, and knocked down their heroes. When I saw him doing this, I caught up with him, grabbed his horse's rein, and said: My beloved, retreat! You are a young boy who is inexperienced in warfare. He replied: "O uncle! Did you not hear Allah's saying: 'O you who believe! When you meet those who disbelieve, in battle a field,never turn your backs to them', do you wish for me to enter the Fire of Hell?"

While talking, the Mushriks launched a great offensive, which caused us to separate, and each of us had to look after himself. When the two parties separated, the killed were countless. I rode around examining the killed, whose blood was flowing on the ground, and who could not be recognised due to the dust and blood which covered their faces.

While riding, I saw the youth between the horses' hooves, covered with dust and blood; he was saying: "O Muslims! For Allah's Sake, get my uncle Abu Qudamah to come to me!" Upon hearing his crying, I ran towards him. I could not recognise his face because of the blood, and the marks from the horses' footsteps. I said: "Here I am, this is Abu Qudamah". He said: "O uncle, by the Lord of the Ka'bah, my dream has come true. I am the son of the rein's owner!" Upon hearing this, I threw myself on him, kissed him between the eyes, wiped the dust and blood off his face, and said: O my beloved! Do not forget your uncle Abu Qudamah, make him amongst those you intercede on their behalf on the Day of Judgement! He replied: "The likes of you cannot be forgotten! You wipe my face with your gown? My gown is worthier. O uncle, leave it, for I wish to meet Allah in this state. O uncle! The Hoor (girl of Paradise) that I described to you, she's at my head, waiting for my soul to depart from my body, and she is saying to me: 'Hurry, I am longing for you.' O uncle, for the Sake of Allah, if He was to bring you back safely, take my blood-stained clothes to my poor, grieved and sad mother, present them to her, and tell her: 'Allah has accepted your gift'." He then smiled and said: "I bear witness that there is no god but Allah, no partner has He; He has kept His promise, and I bear witness that Muhammad is Allah's servant and Messenger; this is what Allah and His Messenger has promised us, and Allah and His Messenger were true to their promise." His soul then left his body.

We then enshrouded him with his clothes, and buried him, may Allah be pleased with him and us.
When we returned from our expedition and entered the Riqqa, I headed towards the house of the young man's mother. She came out, and seemed very worried. I greeted her, she answered my Salam and said: "Did you come as a condoler or as a rejoicer?"

"Explain to me what is a condolence and what is a rejoice to you, may Allah have mercy on you", I replied. She said: "If my son has come back safe, then you are indeed a condoler. Whereas if he has been killed in Allah's Path, then you are a rejoicer!"

I said: Rejoice, for Allah has accepted your gift!

Upon hearing this she wept and said: "Did He accept it?" I said: Yes. Thereupon she said: "Praise be to Allah who spared him for me on the Day of Judgement.".

May Allah (SWT) give us the hikmah to take correct lesson from this and give us the Imaan and Taqwa to act upon it.

Indeed our words remain dead until we die for them, then they become alive and live amongst the living -
Sayyid Qutb

Miracles & True Dreams

Chapter 6: MIRACLES & TRUE DREAMS X X X X X X X X X X X X X X X X X X X X X X X X X X X t ф c
- Miracles Experienced by the Salaf ……………………………………………………………………………………………………P97
- Whoever Obeys Allah, everything Obeys him.. ……………………………………………………………………………..P102
- "O Allah, show me my future companion in Paradise in a dream" ………………………………………………P105
- How to Dream of Prophet Muhammad (salAllahu alayhi wasalam) ……………………………………………P106
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Miracles Experienced By the Salaf

http://www.islamicboard.com/islamic-history-biographies/34020-some-miracles-experienced-salaf.html

The following narrations were collected by 'Abdullah 'Azzam in the second chapter of his book, *Ayat ar-Rahman fi Jihad al-Afghan'* (p. 82-94 of the second edition):

1 - Abu Bakr:

'A'ishah narrated: "When he was on his deathbed, my father said to me: "Verily, you have two brothers and two sisters." So, I became startled at this, as I only had two brothers and one sister. He referred to his then-pregnant wife, Bint Kharijah, saying: "I see that she is pregnant with a girl," and that turned out to be exactly the case."

[Reported by ash-Shatibi in *al-Muwafaqat'* (4/85), and Ibn Taymiyyah mentioned it in *Majmu' al-Fatawa* (11/318)]

2 - Abu Qurfasah:

"The Romans imprisoned a son of the Companion, Abu Qurfasah. So, whenever it was time for prayer, Abu Qurfasah would climb the wall of 'Asqalan (in Syria) and call out: "O, son! It is time to pray!" And, his son would hear him all the way from the land of the Romans."

[[illegible] (9/396), and it is authentic]

3 - Ibn 'Abbas:

"Ibn 'Abbas died in at-Ta'if, and a bird, the likes of which had never been seen before, was seen at his funeral. The bird entered the hole in the ground where Ibn 'Abbas was to be buried. So, we looked and waited to see if it would come out, and it didn't. When his body was finally placed in the ground, we could hear the verse {[illegible]} [*al-Fajr*, 27-8] being recited from the edge of his grave, but we were unable to find out who had recited it."

[Reported by al-Hakim in *al-Mustadrak* (3/543), and it is authentic]

4 - 'Umar bin al-Khattab:

'Abdullah bin Mas'ud narrated:

"A man from among the humans went out and was met by a man from among the *jinn*, who said: "Will you wrestle with me? If you throw me to the ground, I will teach you a verse which, if you recite it when you enter your house, no devil will enter." So, he wrestled with him and threw him to the ground. He said: "I see that you are very small and your forearms are like the front paws of a dog. Are all the *jinn* like this, or only you?" He said: "I am strong amongst them. Let us wrestle again." So, they wrestled again and the human threw him to the ground. So, the *jinn* said: "Recite *Ayat al-Kursi*, for no one recites it when he enters his house except that Satan leaves, passing wind like a donkey.""

It was said to Ibn Mas'ud: "Was that man 'Umar?"

He said: "Who else could it have been, other than 'Umar?"

[*Hilyat al-Awliya'*; 9/71, and it is authentic]

5 - Zayd bin Kharijah al-Ansari:

Sa'id bin al-Musayyib narrated:

"Zayd bin Kharijah al-Ansari died during the reign of 'Uthman bin 'Affan. When he was wrapped in a shroud and being prepared for burial, a gurgling sound was heard coming from his chest, then Zayd got up and said: "Ahmad! Ahmad! He is in the first Book! Abu Bakr has spoken the truth! 'Umar has spoken the truth! 'Uthman has spoken the truth!""

[*al-Bidayah wan-Nihayah'*; 6/293; and it is authentic]

Sa'id then said:

"Then, another man died shortly thereafter. When he was wrapped in a shroud and being prepared for burial, a gurgling sound was heard coming from his chest. The man then got up and said: "Zayd bin Kharijah has spoken the truth!""

[*Hilyat al-Awliya'*; 8/230, and it is authentic]

6 - Hamzah bin 'Abd al-Mutallib:

"When the bodies of the martyrs of Uhud were being relocated forty years after their burial (during the reign of Mu'awiyah), the foot of Hamzah bin 'Abd al-Mutallib was scratched in the process of being moved, and it started gushing blood."

[*al-Bidayah wan-Nihayah'*; 4/43, and it is authentic]

7 - al-'Ala' al-Hadrami:

Abu Hurayrah narrated:

"al-'Ala' al-Hadrami supplicated for rain, and it then began to rain in the middle of the desert. In another incident, he supplicated, and we were able to walk over the water in the Arabian Peninsula (near Bahrain), without even the bottom of our feet getting wet. When he died, we buried him, and after a while, we opened up his grave to find that he was not there."

[[illegible]; 9/276]

8 - Salman and Sa'd ibn Abi Waqqas:

"When Sa'd and the Muslim army arrived at the Tigris River during the battle of Qadisiyyah, Salman stopped and said: "A river from the rivers of Allah. Will it not carry the soldiers of Allah?" So, he took Sa'd by the hand and stepped onto the water, leading all 30,000 soldiers across the Tigris River on foot. The Persians saw this and escaped, saying: "The demons have arrived! The demons have arrived!""

[Reported by at-Tabari in *at-Tarikh* (3/123), and Ibn Kathir in *al-Bidayah wan-Nihayah* (7/64)]

9 - Khalid bin al-Walid:

Khayshamah narrated:

"Khalid bin al-Walid came to a man carrying a jug of alcohol, so, he said: "O Allah! Turn it into honey!" So, it turned into honey."

[Reported by Ibn Hajar in *al-Isabah fi Ma'rifat as-Sahabah*; p. 414]

Some More Miracles Experienced By the Salaf

http://www.islamicboard.com/646686-post4.html

10 - Ahmad bin Fudayl narrated:

"Abu Mu'awiyah al-Aswad went out for Jihad and took part in a battle in which the Muslims had surrounded a fortress on top of which a 'ilj (Roman disbeliever) was standing who would not throw an arrow or a stone except that he would strike his target. The Muslims complained about this to Abu Mu'awiyah, so he recited: {"And it was not you who threw when you threw. Rather, it was Allah who threw..."} [al-Anfal; 17] Then, he said: "Shield me from him."
Then he got up and said: "Where do you wish for me to strike him?"
They said: "In his private parts."
Abu Mu'awiyah said: "O Allah! You have heard what they have asked of me, so grant me what they ask of me!"
Then he said 'bismillah' and shot the arrow. The arrow went straight for the wall of the fortress, seemingly about to miss the disbeliever. Then, right when it was about to hit the wall, it changed course and shot straight up,

striking the 'ilj in his private parts.
Abu Mu'awiyah then said: "Your problem with him is over."

[Siyar A'lam an-Nubala']

11 - Abu az-Zahiriyyah narrated:

"I went to Tarsus, so I entered upon Abu Mu'awiyah al-Aswad after he had become blind. In his house, I saw a Mushaf hanging from the wall, so said to him: "May Allah have Mercy upon you! A Mushaf while you cannot even see?"
He replied: "My brother, will you keep a secret for me until the day I die?"
I said: "Yes." Then, he said to me: "Verily, when I want to read from the Qur'an, my eyesight comes back to me."

[Siyar A'lam an-Nubala']

12 - Abu Hamzah Nasir bin al-Faraj al-Aslami - and he was a servant of Abu Mu'awiyah al-Aswad - narrates something similar:

"Abu Mu'awiyah had lost his eyesight. So, if he wished to read from the Qur'an, he would grab around the room for the Mushaf until he would find it. As soon as he would open it, Allah would return his eyesight to him. As soon as he closed it, his eyesight would leave him."

[Siyar A'lam an-Nubala']

13 - Usayd bin Hudayr narrated:

...that while he was reciting 'al-Baqarah' at night, and his horse was tied beside him, the horse was suddenly startled and troubled. When he stopped reciting, the horse became quiet, and when he started again, the horse was startled again. Then, he stopped reciting, and the horse became quiet, too. He started reciting again, and the horse was startled and troubled once again. Then, he stopped reciting, and his son, Yahya, was beside the horse. He was afraid that the horse might trample him. When he took the boy away and looked towards the sky, he could not see it.
The next morning he informed the Prophet who said: "Recite, O Ibn Hudayr! Recite, O Ibn Hudayr!" Ibn Hudayr replied: "O Messenger of Allah! My son, Yahya, was near the horse, and I was afraid that it might trample him, so, I looked towards the sky, and went to him. When I looked at the sky, I saw something like a cloud containing what looked like lamps, and I went out in order not to see it." The Prophet said: "Do you know what that was?" Ibn Hudayr replied: "No." The Prophet said: "Those were Angels who came near you for your voice, and if you had kept on reciting till dawn, it would have remained there till morning for the people to have seen it, as it would not have disappeared."

[Sahih al-Bukhari]

14 - adh-Dhahabi reported:

"Salman al-Farisi and Abu ad-Darda' were eating out of a dish. Suddenly, the dish - or what was in the dish - began to say 'Subhan Allah.'"

[Siyar A'lam an-Nubala']

15 - Anas bin Malik narrated:

"One night, 'Ubad bin Bishr and Usayd bin Hudayr left the residence of the Prophet on a very dark night. Suddenly, a light appeared that lit their way for them. When they parted ways, the light disappeared."

[illegible] ih al -[illegible] ar [illegible] h [illegible] ad of A [illegible] -[illegible] ad r [illegible] a -[illegible] n d [illegible] 'A [illegible] -
Nub a [illegible]

16 - Abu Hurayrah narrated:

...that Bint al-Harith said, when Khubayb bin 'Udayy was a prisoner of the Quraysh in Makkah: "...By Allah, one day, I saw him eating from a bunch of grapes in his hand while he was locked in a steel cage, and there were no crops growing in Makkah at the time."

[illegible] ih al -[illegible] ar [illegible] n d [illegible] 'A [illegible] -Nub a [illegible]

17 - 'Urwah bin azZubayr narrated:

"When 'Amir bin Fuhayrah was martyred, 'Amir bin at-Tufayl saw his body being lifted into the air. We considered that these were the Angels lifting him."

[illegible] -[illegible] f [illegible] if a [illegible] -[illegible] [illegible]

18 - Umm Ayman narrated:

"When I was making Hijrah, and had no supplied or water with me, I was about to die of thirst. I was fasting, and when it was time to break my fast, I heard a noise above my head. So, I looked up, and saw a waterskin hanging above my head. I drank from it until I had quenched my thirst, and I was never thirsty again for the rest of my life."

[illegible] 'A [illegible] -Nub a [illegible] -T [illegible] of Ib n [illegible] d [illegible] -[illegible]

19 - Ibn Hajar narrated:

...that when az-Zanayrah was tortured by the Mushrikin so that she would renounce her Islam, her eyesight was taken away. So, the Mushrikin said: "al-Lat and al-'Uzza took away her eyesight!" So, she said: "No, by Allah!" So, her eyesight was returned.

[illegible] -[illegible] f [illegible] if a [illegible] -[illegible] [illegible]

Whoever Obeys Allah, Everything Obeys Him...

http://www.islamicboard.com/miscellaneous/45657-whoever-obeys-allah-everything-obeys-him.html

Abdullah Azzam said;

"Ibn al-Qayyim said: "Using one's bodily organs in the obedience of Allah strengthens them, while using them to disobey Allah weakens them."

He dedicated an entire chapter to this, in his amazing book, '*al-Fawa'id*,' and I had touched upon this in previous recorded lectures of mine. Even the *jinn* and humans assist the believer if he obeys Allah. To make a long story short, whoever obeys Allah, everything will obey him. And we informed you that, on the day that 'Uqbah bin Nafi' wanted to establish the city of Qayrawan in the middle of a thick jungle, he prayed two *rak'ah*s, and said: "O you vicous beasts! O you wild animals! O you poisonous snakes! We are the army of Muhammad! We want to establish ourselves here, so, leave!" Minutes later, all of the animals in the area carried their offspring, and left them the jungle.

Whoever obeys Allah, everything obeys him! Everything!

On the day that they were in Persia (Iraq), one of the Companions - and the Companions had never learned the Persian, Roman, or Assyrian languages - said something in Persian, so, the Persian troops evacuated. He does not know Persian, nor does he know Pashtu! So, when they ran away, the Companions caught up with them, imprisoned them, and asked them: "Why did you run away?"

They replied: "We heard, from the tongue of your companion, that you had come to eat us up, so, we ran away!"

The Companions asked the Companion who'd said this: "What did you say?"

He replied: "I have no idea."

The Angels had spoken on his tongue! We had mentioned before that the Angels would speak through the tongue of 'Umar. An Angel, speaking in his name. Because of this, sometimes, a devil will speak on the tongue of the human! If he is angry, for example, Satan will speak on his tongue. Therefore, it is advised that he perform ablution, in order to expell the Devil, because "nothing puts out the Devil other than the water of ablution."

So, the obedience of Allah...*Subhan Allah*! I am amazed at how humanity lives, my brothers!"

There Is No Escape from Allah, Except to Him:

"Today, the average American, if he experiences some problem, what does he do? He goes to the church! He has been avoiding church for such a long time, and now, he turns to Allah! The Jews said: 'We will remove the concept of God from the minds of the Christians, and put in its place financial figures.' Does the average American get up at night to pray to Allah - the Mighty and Exalted? Does he show his need to Allah during the morning hours? What does he do? That is why, if he is faced with a huge problem, he has no option in front of him, except to commit suicide. This is what he does in this life. However, in the Hereafter, { . . . [illegible] . . } [*Fatir*; 36]

...By Allah, the crisis of the disbeliever and the rebellious sinner in this life and the next truly is a crisis! For us, when we are stricken with some problem, one of us gets up during the night, humiliating himself before Allah - the Mighty and Exalted - saying: 'O Lord! Relieve me of this! O Lord! Make this easy! O Allah! Make for us a way out of every grief and sadness, and make for us a way out of every tight situation!" You supplicate! As for the American, and the Brit - where does he go? That is why their problems pile on top of each other, until this results in psychological complications: {[illegible]} [*al-Mujadilah*; 5]

Complications and disgrace. That is why you see that they cannot arrive at anything. They walk around, eating, enjoying themselves, not knowing how to rid themselves of these pains that they are living in. So, they do not find anything but the path of alcohol, the path of drugs. These drugs, such as marijuana, that these Americans use, and heroin, etc. - this heroin costs $1,000 for a gram! A kilogram costs a million dollars! You constantly see them with a needle - a syringe, for their drug use...They cannot sleep! Constant anxiety, sadness! 54 million Americans - one quarter of the American population - suffers from mental and psychological problems. You see one of them, a millionaire, in the newspapers: 'Such-and-such killed themself...threw himself in front of a train...put himself underneath a train...threw himself off of a rooftop...' - all in order to rid himself of this anxiety and sadness. He can find no escape! Where will he go? There is no escape from Allah, except to Him!

...One time, one of the brothers from the *Mujahidin* in Palestine said to me: "A Communist from the PDFLP (People's Democratic Front for the Liberation of Palestine) and I were surrounded for three days by the Jews. Finally, when we felt impending doom upon us, as a result of our scarce food and water supply, he said: "Supplicate to your Lord." I said: "No. You supplicate to Stalin, so that he could save us""

- the Muslim is sarcastically telling this Communist to pray to Stalin or Marx. The Communist replied: "Where is Marx? Where is Stalin?" So, the brother called out: "O Allah," and Allah saved them.

And I have said to you that even these Russian Communists who descended upon the town of Jatral (a Pakistani border town, near Afghanistan) in their aircraft, it was said to them, by the locals: "What is it that frightens you most?" The Russians replied: "The Stinger missiles. However, we have memorized some texts from your holy book (the Qur'an) that were taught to us by the Afghans. We recite these texts, and we are saved from these Stingers."

They recite the Qur'an in order to save themselves! Do Marx or Gorbachev save them?

{. . . [illegible] : [illegible]
[illegible]' } [[illegible] ; 22]"

[[illegible] - [illegible]' ; p. 502-505]

[illegible]

Name: Maymunah as-Sawda'
Status: Successor (*Tabi'iyah*)
Location: Kufah, Iraq

al-Fudayl bin 'Iyad narrated:

'Abdul-Wahid bin Zayd said: "I asked Allah - the Mighty and Majestic - for three nights in a row to show me my future companion in Paradise in a dream, so in my dream, I heard a caller saying: "O 'Abdul-Wahid! Your companion in Paradise is Maymunah as-Sawda'." So, I asked: "And where is she now?" The voice replied: "She is among such-and-such a tribe in Kufah."

So, I went out to Kufah and asked about her, so I was told: "She is among us, and she takes care of the livestock." So, I said: "I wish to see her." I was taken to the place where she was, and found her standing in prayer with a walking stick to support her. She was wearing a wool cloak, with a sign written on it that said: "Not to be bought or sold." Also, the sheep that she was supposed to be caring for were surrounded by wolves. However, the wolves were not trying to attack the sheep, and the sheep were not afraid of the wolves.

When she saw me, she ended her prayer and said to me: "Go back, Ibn Zayd. Our meeting place is not here. Rather, it is later on (in the Hereafter)."

I said to her: "May Allah have Mercy upon you! Who told you that I am Ibn Zayd?"

She said: "I know that the souls are like a unified army, so the souls that go together are one, and the souls that differ from each other are divided."

I said to her: "Advise me."

She said: "Strange! An admonisher who wishes to be admonished? O Ibn Zayd, it has been related to me that a servant is not given anything of this worldly life and wished for more of it, except that Allah ceases to allow that servant to love Him and desire Him, and He exchanges the closeness that he had with Him for distance..."

Then she recited:

> *Admonisher! The one trying his best To drive the people away from sin*
> *You forbid others while you yet are the worst truly ill This indeed is a strange evil*
> *If you had rectified yourself before and you had repented recently*
> *Then your order - what you would have had a position of truth in the heart*
> *Your warning against temptation and excess while you are in a state of doubt*

I then said to her: "I see these wolves with the sheep, but the sheep do not run away from the wolves, and the wolves do not try to eat the sheep! What is this?" She said: "This is a sign to you from me: since I made peace between my Master and I, He made peace between the wolves and the sheep.""

How to Dream of Prophet Muhammad (salAllahu alayhi wasalam)

This is part of a speech by Shaikh Muhammad Hassan

[Watch here; http://www.youtube.com/watch?v=-RABMyhT6zo]:

"*[illegible]*

Listen up, there are those who go to visit the Prophet (saws), and there are those who the Prophet (saws) comes to visit.

Do you remember the story of the honorable woman, the mother - she is now - we ask Allah to bestow on her vast mercy. The honorable, precious mother who sent her son to me - I've said this before, and I love saying it.

The mother sent to me her son during a lesson in Al-Mansurah.

He told me, *Forgive me Sheikh that I have to say this*

I told him, sure say it.

He said "*My mother (the mother) told him [illegible] tell him, Muhammad [illegible] my mother is waiting for you to visit her tonight.'*

I told him, "Go ahead let’s go."

We went to a very remote village, to a house built of clay, a poor household.

In it was a woman who has reached 70 years of age.

Masha Allah she does not stop - I'm not going to tell you that for a miniute, or even a second.

By Allah never stops invoking blessings upon the Prophet, peace and blessings be upon him.

She NEVER ceases to invoke blessings upon the Prophet, EVER.

She would look at you, greet you, and then rush back to invoking blessings upon the Prophet, peace and blessings be upon him, and persist in it, and so on.

I felt such pity and lowliness next to this precious, honrable mother.

So I said to her, *O my mother [illegible] I [illegible] for [illegible] and [illegible] that's bothering [illegible] with Allah's permission [illegible] the next time I will bring more of our brothers in the [illegible] that [illegible] and he will [illegible] there*

So she looked up and she smiled a lovely smile.

She's more than 70 years old, and she told me, *O my son, O my son [illegible]*

So i told her *Allah tell me*

She told me, *Oh my sister the Prophet hasn't entered my dream for three nights*

I told her, *He hasn't come for three nights? She [illegible] every night?*

She said to me, *Allah if a single night passes without seeing him I will be [illegible] for three nights I haven't seen the Prophet peace and blessing upon him*

Remember when I told you "Your intention has been truthful, so your dream was truthful. And if your love for the Prophet (sal Allah alaihi wasalam) is true, then you shall see the Messenger of Allah!"

For he is the one who said, "Whoever sees me in dreams, has truly seen me, for the Shaytan cannot take my form."

[a Fatwa from IslamQA]:

The Prophet (peace and blessings of Allaah be upon him), because he said: "Whoever sees me in a dream has really seen me, because Shaytaan cannot appear in my image." (Reported by al-Bukhaari, 5729).

Rabee'ah ibn Abi 'Abd al-Rahmaan said: "I heard Anas ibn Maalik (may Allaah be pleased with him) describing the Prophet (peace and blessings of Allaah be upon him). He said: 'He was of average height, not too tall and not too short, with a pinkish colour, not very white and not dark, and his hair was neither very curly nor very straight. The Revelation came to him when he was forty years old, and he stayed in Makkah for ten years after the Revelation came, then in Madeenah for ten years. When he died, there were no more than twenty white hairs on his head and in his beard." (al-Bukhaari, 3283).

Al-Baraa' ibn 'Aazib said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) was broad shouldered and had thick hair coming down to his shoulders and earlobes. He was wearing red garments. I have never seen anything more beautiful than him." (Reported by Muslim, Kitaab al-Fadaa'il, Baab Sifat Sha'r al-Nabi (peace and blessings of Allaah be upon him), no. 2338).

'Ali said: "He was neither tall nor short, and had large hands and feet. He had a large head and was big-boned, and the thin line of hair (starting from his chest and extending to the navel) was long. When he walked, he would lean forward, as if he was walking downhill. I have never seen anyone like him, before or since." (Reported by al-Tirmidhi, 3570, who said this is a saheeh hasan hadeeth).

Jaabir ibn Samurah said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) was dalee' al-fam, ashkal al-'ayn and manhoos al-'aqib." Shu'bah said: "I asked Maalik, 'What is *dalee' al-fam*?' He said: 'Wide-mouthed.' I asked, 'What is *ashkal al-'ayn*?' He said, 'Big-eyed.' I asked, '*What is manhoos al-'aqib*?' He said, 'His heels were not fleshy.'" (Saheeh Muslim, Kitaab al-Fadaa'il, 2339).

http://islamqa.com/en/ref/1512/dream%20prophet

"..I suffered from Eczema..."

True Story of a brother

Since I was born I suffered from Exema [Eczema] on my hands and arms and now I am 22 years of age and still suffering from such disease. Alhamdulelah it goes for a while but it comes back infected and inflamed.

I always looked around me and saw other people's hands and arms in perfect condition and I would go back home and cry so much that my tears would fill a bucket. I was bullied so much in Secondary School because of my Exema and I was treated like dirt and abused because of my belief in Islam. One day in class I cried for over an hour my eyes stung because of the class saying abusive things to me and the teacher did NOTHING because he hated my faith which was apparent.

Since I was small I always held the Quran each night and begged Allah for my suffering to end. Even as I write this my eyes are full of tears.

As I grew up my passion to marry grew. I always wanted to have a child to raise for
the mercy of Allah. But because of my suffering from Exema that always stopped me from marrying.

One day in College I saw a really beautiful Sister in Hijab from Lebanon (I think) and I wanted to marry her, but because of my Exema I thought she would not want to even look at me. By Allah, through Halal ways she rejected me which I feel in my heart was because of my hands.

I feel so alone sometimes. I suffer SO much that I cannot go outside unless my sleeves of my shirt cover most of my hands. I cannot make Salat in the Masjid without worrying that someone is going to look at my hands and not want to shake them or that they will give me a bad look. I cannot eat outside or be with my friends without feeling worried that they are going to see my hands.

When I do Wudu with water, my hands sting so much I cry. After Wudu I will make my Salat trying to blot out the pain that I am going through with my hands.

I feel no Muslim Sister will ever marry me
but I try to keep strong about it. My only wife I want is a wife of Paradise. I wish I was with Prophet Ayub (AS) as he suffered alot and I would not feel alone as he would be with me worshiping Allah.

My only dream now is to work hard and to die only for Allah.

Please Brothers and Sisters of Islam make Du'a for me and for all Muslims suffering from illness's that they keep strong.

I take this as a blessing from Allah as Allah tests those whom he truly loves.

About three year ago I was sinking into severe depression. I was suffering so much and everything was just sinking deeper and deeper. I would stay up every night just worshipping Allah, begging him for mercy and help.
I really thought that Allah abandoned me and hated me.

Then one summer was a summer I would never forget. For six weeks in a row I had dreams that words would never be able to describe in 100% detail.

The dreams are too much to mention. But one of the first was when I was standing on a red land, and then two Muslim men with large dark beards approached me. They asked me do I want to see Hell? I said to them yes. They smiled and I then followed them.

In front of me was like a Huge head with a wide open mouth. I can still picture this in my mind but I can never really describe it as it was so detailed. We went through its mouth and in it were chambers of black fire. I saw people lying on their bellies on beds of spikes penetrating though their bodies while they were screaming.

Another chamber I saw people being crushed again and again in fire.

Another I saw their limbs being pulled off.

After a few more chambers we left and one of the Muslim's said to me, "Is your life worse than what you saw?" I said, "By Allah, no."

The best dream is of Prophet Muhammad (salla Allaahu 'alayhi wa salaam). In the dream I was sitting in a dark room crying. Suddenly a gold door appeared in front of
me. The door said to me, "Don't cry and come inside."

When I went in, I was in such a beautiful garden. There were all sorts of flowers and different coloured streams of water and honey. I heard laughing and talking further on, so I walked through this garden, and each step I took the garden just got more beautiful and different in colour. I saw a really bright gold table with food I have never seen before on this table. There were sweets and different shapes of fruit on the table. There were also crystal cups with drinks with at least 100 different shades of colour.

Sitting around the table were all extremely handsome looking Muslims. I saw one Muslim holding a staff in his right hand so I was thinking that could be Musa ('AlyheeSalaam), and then another Muslim I saw with long wavy hair with pearls falling from his head, so I was thinking that was 'Isa ('AlyheeSalaam). There were at least 100 Muslims around this table. At the head of the table a Muslim
turned around and faced me. Mashahallah I will never forget his face. His eyes were darker than black pearls and there was a beautiful light shining from his face. As he smiled at me I felt this warmth and this sweet smelling musk go over my body.

He said Salam to me and called me by my full name. I asked him who he was. He said, "I am the final Messenger of Allah and my name is Muhammad Ibn Abdullallah (salla Allaahu 'alayhi wa salaam). I want you to sit next to me."

A gold chair appeared next to him so I sat there facing him. He took my hand in his hand. It felt so warm and nice. He said something that even made me cry in my sleep. He said, [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

I closed my eyes and then I woke up with tears all down my face.

Love

Chapter 7: LOVE X X X X X X X X X X X X X X X X X X X X X X X X X X X X X X X X X X X X t м м .
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As Committed As Suhaila?

Written by Abdur-Rahman Hijazi.

Part 1

In one day of the days of Bani Ummayah, rahimahumullah, after the Khulafaa' ar-Raashideen, when Islaam used to be the dominant power in the whole Earth, when the Muslim country was the biggest country amongst all the others, and specifically in the city of the Prophet Sallallaahu `alaihi wa sallam, in Al-Madinah Al-Munawwarah, there was a gathering, a Muslim gathering, of some sahaba and some tabi`een, attending a wedding of two young but yet righteous Muslims. These two were Sohaila and Farrookh. Sohaila was the wife and Farrookh was the husband. In spite of the fact that they were both young, they were so righteous in such a way that they became very well known among the leaders of the muttaqeen later on. During these days, brothers and sisters, jihaad was one of the good deeds that every Muslim was targeting...every Muslim was dreaming of doing jihaad. And the Muslim army was everywhere in the earth, going towards north, towards south, towards east, towards west...everywhere they were going and doing the battles to spread the message of Allaah subhana wa ta`ala and that dream was also with that young, new husband, which was Farrookh. And he was watching the companions, the sahaba, and the tabi`een, as they were coming back and forth from the battlefield and listening to their news and how they are sacrificing their lives for the sake of Allaah subhana wa ta`ala. and how Allaah subhana wa ta`ala is granting them victories and Allaah subhana wa ta`ala is blessing them with everything.

So, it has not been 3 months after his marriage when that young man came back home at night, he saw his wife, and told her about his intention to go for jihaad, to go for fighting against the non-believers, and to spread the message of Allaah subhana wa ta`ala. Even though it was almost 3 months after marriage but that hope of having the mercy of Allaah subhana wa ta`ala by one of the greatest good deeds, which is jihaad, was more attractive to him than by being happy with his wife at home. And as it was a very difficult decision by Farrookh to decide go for jihaad even after three months for marriage, it was even almost unbelievable or impossible for the wife to hear about this. How can she accept this and they have been married for three only months? Who is going to take care of her? What is she going to with the home? With the money? Who is going to feed her? She is still young and her husband took her from her family and he is no more with her, and her family is also no more with her. However that decision was made up by that young man, Farrookh, and he was not willing to even argue about it. "And what about our life together, what about the house?", Sohaila said to him. Too many questions from her, but only one answer from him which was: "Allaah subhana wa ta`ala will take care of you". And as the Mujahid made up his mind to go for jihaad, he had no time to waste. And he started immediately to get himself prepared for the long trip to go for jihaad. He spent his nights getting himself prepared and trying to convince his beloved wife that this is a choice that he is not going to hesitate in having it, and he is doing it for the sake of Allaah subhana wa ta`ala and we have to sacrifice.

Farrookh left with Sohaila some money that she might spend for couple of months later on and as they were hoping that the whole journey would not take more than couple of months, and he also left with her whatever he saved during his life, the whole wealth that he was trying to save before the marriage and he left thirty thousand dinars with her as a trust and he asked her not to touch that, and not to even use it until he comes back to her. And in front of the door, when Sohaila was glancing her last at her husband, to her beloved husband Farrookh, she was crying, she was deeply crying and saying "O Farrookh, do not leave me alone, O Farrookh, do not leave me alone, nobody is gonna take care of me". But Farrookh did not add to his words anything but to say "istawji`kAllaah al-ladhi laa tudi`u wa daa`iuh" (?).

And Farrookh left (to) the masjid of Prophet Sallallaahu `alaihi wa sallam to pray salatul fajr and immediately after that he joined the Muslim army and they went altogether to the battle field. And they went towards the East.

Sohaila, his wife, was left alone crying and crying. What could she do as she was still young? How could she survive without a husband? Her friends used to come her house to try to make it easy for her to try to make her forget about her disaster but they were always failing. And it was not more than three months later on when Sohaila discovered that she was expecting a baby. She was pregnant after her marriage with that young man, Farrookh. You can think of the situation she would be in after her husband left her alone and she feltthat she is going to have a baby and that baby is going to live as a orphan. Sohaila did not find any way to get out of her problem except by (praying) to Allaah subhana wa ta`ala and begging Him for His mercy to help her and give her way out. Days after days passed, and Sohaila delivered a baby boy. She was so very happy for that baby but yet, she didn't know how this orphan would grow up without a father.

The time period of Farrookh's absence was gone and Sohaila became restless. She used to ask the Muslims coming back from the battlefields about her husband but nobody was able to give her a specific answer. The money that Farrookh left with his wife was almost gone however she did not plan to spend anything, not even a single dinar, from the trust that he left with her. The only money that she was spending from was the money that he left for her to survive. That money was almost over and Farrookh did not come back yet. And Sohaila was very patient and she never took any money from that trust. She waited until she heard about some mujahideen coming from battlefields and so she went to them, hoping that they might know about her husband. And then when she came to them and asked them about her husband, Farrookh, one of them told her that, "I saw him with my two eyes dying in one of the battles". This news was not easy for her, for Sohaila to hear. But the Imaan, the faith that was in her heart, stopped her and protected her from doing any wrongful actions, except saying, "inna lillaah wa inna illaayhi ra ji`aooun".

Sohaila went back to her home, with that news being as a fire in her heart but she found nothing but (to ask) Allaah subhana wa ta`ala to give her a way out. And after that news, Sohaila decided to start using the trust that Farrookh left with her and to spend the entire trust in teaching her son the Islamic knowledge and getting him prepared to be one of the righteous leaders. Sohaila started to take her son in his early age to attend thillatul-dhikr where the scholars give their lectures and where the Muslims gather to do their dhikr. She also used to bring some teachers to the house to teach her son the Qur'aan and the Sunnah and she used to pay them fromthe trust that her husband left with her. The scholars that used to teach that little boy, loved him very much and they all noticed his genius and his intelligence. But it wasn't only because he was clever, it wasn't only due to his abilities, it was much more: It was his mother's hard efforts, it was his mother's prayer to Allaah subhana wa ta`ala to bless him and protect him. It was the pure and blessed sperm drop coming from the two righteous parents and it was on top of all of that the blessings and the mercy of Allaah subhana wa ta`ala on that little baby.

And as the years were passing, Sohaila was still thinking of her husband, Farrookh. She was still hoping to see him one day. She used to describe him to her son with all good characteristics and manners. She used to make his identity as a model for him, for her son to follow. She used to make his picture as bright as she could before her son. And you can always compare that to our situation now. Inna lillaahi wa inna ilayhi raaji`aoon...

At night, after thirty years, and at the borders of China, very far away from Madina Al-Munawwarah, a group of mujahideen were sleeping after Allaah subhana wa ta`ala had granted them victory. They were all thankful and they were happy for that and they slept for the whole entire night, except for an old man in his fifties of his age. That old man was thinking of his wife when he left her three months after marriage. While everyone was sleeping, that old man was saying, "What happened to Sohaila? How is she doing? What happened to the trust?" Yes, that was Farrookh, Sohaila's husband. He did not pass away as Sohaila was wrongly informed. Now, after the thirty years since Farrookh left his wife, these thirty years were enough to make him think of returning back to his wife, to the city of Prophet Muhammad sallallaahu `alaihi wa sallam. But it would be very risky now for him to go back. What if he doesn't find his wife? What if he returns to find his wife but that wife of his is married to another person? What if he doesn't find his trust? What and what and what? Lots of questions occupied his mind. But finally he made his decision to go back to Madina Al-Munawwarah and to see his wife, at least once before Allaah subhana wa ta`ala would take either of their souls. He got permission from the mujahideen leader and he left the battle going towards Madinah Al-Munawwarah. You know how long it would take them in these days to go from like the borders of China to Madinah Al-Munawwarah and the only means of transportation they used to have were camels and horses. So it was a very long journey. However, the extent and the intensity of the yearning he had for his beloved wife was an immense encouragement for him to travel as fast as possible. And as he was getting closer and closer to Madina Al-Munawwarah, his worries were increasing more and more. What type of situation he would find his wife in?

Finally after (months) of that long trip, he reached to the borders of Al Madina Al-Munawwarah, where he had left his wife more than thirty years ago. Although these minutes were like a matter of life or death for him, he did not forget the sunnah of the Prophet Muhammad sallallaahu `alaihi wa sallam, and you know that one of the sunnah, is that when you return to your home after a journey, back to your city, that you start with the masjid first. You go to the masjid, pray two raka`s and then you go back to your home. That was one of the sunnahs of the Prophet Sallallaahu `alaihi wa sallam and the hadith was reported in al-Bukhari. So he did not forget that sunnah even though he was so excited to know about his wife and what had happened to her. So he went immediately to the mosque of Prophet Sallallaahu `alaihi wa sallam - masjid Nabi sallallaahu alaihi wa sallam, where he prayed two raka`s and then he waited for Salaatul-`Asr to start. And then after he prayed Salaatul-`Asr, Farrookh wasn't able to wait any more. He was very eager to know about his wife and what happened to her. However, by the time the Salaat was over, he saw hundreds and thousands of people making circles out of circles and all surrounding one person, one great scholar that he did not know about. That scholar didn't look that old. Farrookh was very surprised at such a sight, because he had not witnessed such a spectacle before, when he was last in Madinah. He was trying his best to know or to guess who was that person, who was giving that lecture in front of thousands of people in the masjid of Prophet Sallallaahu `alaihi wa sallam. He failed to recognise that person but he was amazed by his knowledge and by his efficacy, by his manner and the way he deals with his students.

Do you know brothers and sisters, that among the students of that scholar was Imam Malik ibn Anas, one of the leaders of the four schools of thought. Not only Imam Malik, beside Imam Malik was Imam Sufyan At-Thawri and Imam Layth ibn Sa`ad and many more great scholars. After the lecture was over, Farrookh asked his neighbour, the one who was sitting just behind him, "Who is this? Who is this lecturer? Who is this scholar? Who is this Shaykh?" His neighbour started to laugh at him, "Come on! Don't you know that Shaykh? You don't know this great scholar?" He said, "No, I am a foreigner and I have just come to Madinah Al-Munawwarah." So the neighbor started to describe and to tell him about this Shaykh and that this Shaykh is the highest reference in Madina Al-Munawwarah and he is from one (of) the top seven scholars in Madina Al-Munawwarah, as you know they are called, "al `ulema al-Madina saba`". Farrookh asked, "What is his name?" The neighbour said, "His name is Rabi`ah ibn 'Abdur-Rahmaan". Farrookh didn't know him. And he wasn't even able to get a good look at him as he was very far from him and as the place was overcrowded with people.

So as soon as he had done with this, he went away. He went out of the mosque to his old house. Before getting to the door, Farrookh saw a very well dressed and a nice looking Shaykh trying to get into his house, into Farrookh's house. Farrookh was unable to control himself. How can he see a man coming or entering his house without his permission? And to the best of Farrookh's knowledge, his wife, Sohaila was still there in the home. So how can this man enter his home and he looks like a Shaykh? So Farrookh did not control himself and he jumped on that person, trying to beat him and even trying to kill him, saying, "Who are you? What are you doing at my house? And who allowed you to enter my house?" But the Shaykh was strong enough to defend himself and he was asking Farrookh the same questions. And as they were fighting against each other, people started to gather. And among the people, Imam Malik ibn Anas came and when he saw the situation, he didn't know who Farrookh was, so he asked Farrookh to leave the area, saying "You have no place here, because this house belongs to that person - it doesn't belong to you."

When Farrookh saw that all the people were saying that this home is belonging to that shaykh and not to you, meaning Farrookh, he shouted in his loudest voice, "I am Farrookh! I am the owner of that house!" It wasn't even a minute when a lady. an old lady came out of the house and said to all the people, "Yes, this is Farrookh, this is my husband". And then she looked at Farrookh and said, "This is your son, O Farrookh, leave him alone". So the people did not control themselves and they all started crying and they left them alone respectfully. So Farrookh and his wife entered the house and their son left them alone and went away.

Do you know the first statement that Sohaila said to her husband? After the long separation, she said, "O Farrookh, I am very sorry, I am not nice any more, I am not beautiful anymore, I am not the way you used to see me thirty years ago, I am very sorry. That's what happened because of the years. My hair turned white and my skin is no longer nice the way you used to see me". But Farrookh said, "O my wife, I don't care about these things. Your beauty is in your heart. Your beauty is in your honesty. Your beauty is in your character and your manners. I don't mind about this." Then he said to her that: "I swear you are the most beautiful lady for me." These two couples began discussion after discussion for hours and hours. And they did not stop until he asked her about the trust he left with her. She said, "O Farrookh, didn't you go to the masjid? To the masjid of Prophet Muhammad Sallallaahu `alahi wa sallam?" Farrookh said, "Yes I did". She said, "So what did u see there?" So he said, "I saw an amazing scholar whose his name is Rabi`ah ibn 'Abdur-Rahmaan I believe. I would never forget that scholar in my life." So Sohaila asked him, "Would you like to be like Rabi`ah ibn 'Abdur-Rahmaan in spite of losing all your wealth?" Farrookh said, "Yes I would, I do like to be like that person even if that would lead to losing all the wealth that I used to have." So Sohaila said, "Would you like to spend your entire wealth to have your son like Rabi`ah ibn 'Abdur-Rahmaan?" And then he said, "Yes, that would be even better." So Sohaila said to him, "Rabi`ah ibn 'Abdur-Rahmaan, that scholar, is your son, is the one whom you were fighting with, whom you were fighting against in front of the door." So when Farrookh knew about this, he went alone, crazy, looking for his son, looking where he went and saying, " Rabi`ah ibn 'Abdur-Rahmaan is my son, I cannot believe it! I cannot believe it!"

Part 2

Brothers and sisters, think about this story. That story was reported in more that one history book. It is a real story that happened during the days of Bani Umayyah. When you think about this person, Farrookh, who left his wife during their best days, during the first three months of their marriage, going for jihaad and he knows for a fact that jihaad means that he might be killed. That person, when you evaluate his Imaan, that he was wiling to get rid of every worthy thing, every nice thing that he might think about and go, sacrificing his neck for the sake of Allaah subhana wa ta`ala, where does that put us? Where does that put us? When you think about that lady, Sohaila radhiallaahu `anha, when you think about Sohaila, that lady, she was young when her husband left her alone. And he left with thirty thousand dinar, and thirty thousand dinar is a great amount of moneye. It means something that you might consider equivalent now to millions and millions of dollars, because in those days, thirty thousand dinars, nobody dreamt of having so much. And that lady, she was in her twenties, yet she did not make use of that money for her pleasure, for her to be nice looking in front of her friends. For her to at least be happy in her life or take what was necessary from that money to be happy in life. No, she just spent that money for the sake of her son and she was working her best to get other money to spend for her basic provisions, her food and drink. Now Rasool sallallaahu `alaihi wa sallam said in the hadith, the best among the wives are those whom when the husband looks at, he feels very happy. And when he orders them, they would obey with no hesitation. And when the husband leaves them then they would protect his wealth and they would save their bodies from any other people and they would not disobey him by any means. Think about that hadith and compare Sohaila to it, and see where you want to put Sohaila in relation to it. And then think about yourself and where would you put yourself in relation to it. Sohaila spent more than thirty thousand dinar just to get her son educated and that was the whole wealth of her husband and when her husband came back and he saw his son, he said, "Yes, I am very willing to pay the whole of what I left with you just to get my son to be like that Rabi`ah ibn 'Abdur-Rahmaan", before he knew it was him.

So where does that put us, brothers and sisters? How much are we really willing to pay in order to get our children Islamically educated? How much are we really willing to even educate ourselves about Islaam? These people, brothers and sisters used to travel, used to leave their jobs, used to spend their whole wealth just to come closer and closer to Allaah subhana wa ta`ala.

And another thing that you might think of, brothers and sisters, is that this lady, Sohaila was caring about her son that much and compare the circumstances she used to live in with our present circumstances today. In those times, most of the Muslims were practising Islaam, if not all. In their time, the government used to practice the religion and used to rule by Islaam. And today we have no such a country and we have no such environment. We live in a very bad area. We live in Daar ul Kufr. We live in an area where we are surrounded by Shayaateen so how would we compare the duties towards our children compared to the duties that these people in those days used to have towards their children? And Sohaila spent that much money and she was devoted to her son day and night. She was spending whole days and nights praying to Allaah subhana wa ta`ala, trying to educate her son, trying to think about ways that will lead her son to be one of the righteous leaders in the future. Now how great, do you think, an effort would be needed in the present day? How much compared to that effort and we have these bad circumstances. And I would always like to give examples from our life nowadays. Because I feel that when we read about history, when were read about the Sahaba and Taabi`een and these Salaf as-Saalih, we think that these people were like dreams, that they are fictional, that we cannot have the same stories and find similar examples in our time. But let me tell you about two stories that happened not too long ago.

One of them was in Chechnya. Maybe some of you heard about it. It was a Saudi brother, who was fighting, making jihaad in Chechnya. He left his son in Saudi Arabia and that son was 2 years old. Alhamdulillaah Allaah subhana wa ta`ala has blessed him with a very righteous wife, such that she was, towards her son, like Sohaila was towards Rabi`ah ibn 'Abdur-Rahmaan. After five years of absence, that Saudi brother went to Chechnya, and did not return for five years. His wife sent him a letter just to let him know that they are all feeling well and not to worry about us, just continue in your jihaad. And one of the statements, that was in the letters was about his and her son, Muhammad. Muhammad was seven years old at that time. And SubhanAllaah, that lady used to give Muhammad one riyal everyday so that when he goes to the school, he would buy a sandwiches or something. That little boy, because he heard from his mother about his father, he heard how good, how great his father is, and he was educated that way. He came one day to his mother and he asked her to look at a box that he used to have. And he said to her, "Look at this, my Mum". What was that? It was more than a hundred riyal. She said, "O my son, where did you get that from?" He said: "I got that from the Riyal you used to give me every day." The mother was very surprised, "Weren't you using that to pay for your sandwich, for your candies and stuff?" He said: "No, I was saving this in order to buy a ticket and go with my father to do jihaad." That was the little boy and that was a couple years ago.

Another story happened in Syria, Brothers and Sisters. You know in Syria, in one week 40 000 people were killed in Hama, that was in 1982 almost, or the early '80's. Lots of people were arrested, as happened to a family that I know personally. The name of the family is Az -Za`tar, and they are from a village very close to Damascus. Now that son, he was like a very righteous Muslim alhamdulilaah. He was one of the brothers who used to memorize the Qur'aan and used to go to the masjid very often and used not to miss any lecture and any good deed that you know others can do. And one day, the Intelligence came to the city or to the village and they arrested lots of these brothers and he was amongst them. But that brother, from Az-Za`tar, he was in the masjid at that time he was arrested. He was in the masjid reading the Qur'aan. Allaah subhana wa ta`ala has blessed him with a wife, a very righteous wife, just like the other wife, just like Sohaila. When he was arrested, it was only six months after he had got his first baby boy. He called him, `Abdullah. Now when that brother got arrested, nobody knew about him. So people started to say that maybe he died or Allaahu`alam what happened to him. But then, after twelve years, they released him, and they put him in a place in Syria, in Damascus called, Sahatal Marjah. They dropped him in that place, and his eyes were so bloody that he couldn't even see his surroundings. They left him like a dog or even worse. So what happened, SubhanAllaah, one taxi driver was passing by and he saw that man and he felt a lot of mercy and sympathy for him and he said, "Let me give you a ride, where do you live?" He said, "I want to go to such a village, it's called At-Til". So he took him to At-Til and he refused to get any money. Even if he were to ask for any money, he didn't have anything. And now that brother, wallaah you will be amazed brothers, he remembered the same sunnah that Farrookh remembered when he came back from the battlefield. He did not go immediately to his home, he started by going to the masjid of that city or of that village. He went to the masjid where he was arrested and he prayed two raka`. And after he prayed two raka`s, he was just looking around him when he saw a couple of children reading the Qur'aan as they were having halaqah. He was just watching them and seeing how nice they were. And after the halaqa was over, he saw one of them that (he) really liked in particular. He saw that he looks very bright and very intelligent and so on. So he (said), "O boy come here, what is your name?" He said,"My name is Abdullah Az-Za`tar." He didn't' believe him. He said,"Who is your father?" He said: "I don't know my father. My mum told me that my father went away in struggle and that he is coming back. But he never appeared after that."

Brothers and sisters, this really took place, a few years ago and he found him in the same mosque he was arrested at and he found him doing the same thing he was doing when he was arrested - reading the Qur'aan, trying to memorize the Qur'aan. What was the reason for that? It was the mother. It was the mother who brought the children up and educated them in the right way.

Was there not amongst you even a single merciful man?!

(Written By Abu Esa Nimatullah)

> On the authority of ibn ‘Abbās that the Prophet (sallallāhu ‘alayhi wa sallam) dispatched a military unit. Upon gathering the booty they found a man who said, “I’m not from them! I fell in love with a woman and followed her here! Allow me to at least look at her then you can do with me as you wish.”
>
> The woman, tall and ebony-skinned, came forward and he said to her, “Submit to me O Hubaysh, before life comes to an end.
>
> Have you not seen how I found you and followed you
> To Halyah, through tight mountainous ravines?
>
> Is it not the right of the lover to yearn
> After suffering the entire night in pursuit and heat of the noon?”
> She said, “Yes! May I be sacrificed for you!”
>
> Then they took the man and killed him. The woman fell on his body, gasped once or twice, then died.
>
> When the unit returned to the Messenger of Allah (sallallāhu ‘alayhi wa sallam) and informed him of what had happened, he said, “Was there not amongst you even a single merciful man?!”
>
> This narration, collected by Imām al-Nasā’i as well as al-Tabarāni and al-Haythami has a fair chain (as opined by ibn Hajr in al-Fath), although there is a dispute about its strength amongst the Muhaddithīn.

Points of Benefit:

A powerful and sad hadith, it contains many benefits for the interested reader. Before that, some explanation to the hadith itself:

A sarīya is a military unit that would be sent out by the leader either to spread the message of Islam or in more acute battle scenarios. This unit had come across a rebellious group of Arabs who refused to accept the rule of law and hence they were taken as prisoners, except that the man in this narration wasn’t part of the original group of rebels – explaining as he does that he had fallen in love with a woman and followed her here – but yet was killed along with the other criminals despite his protests.

The place in which this occurred was called al-Halyah (also said to be al-Halbah in some narrations). Halyah was though to be from the plains of Yemen yet it is more likely to be within Arabia itself, near a place called Tihama. This is supported by other ahādith which mention this incident with slight differences (see no.10356 of al-Majma’ al-Zawā’id, also no. 8787 of Sunan al-Kubrā of al-Nasā’i).

The name of this lady was Hubayshah but he referred to her with a term of endearment by shortening her name to “Hubaysh”, something done similarly by the Prophet (sallallāhu ‘alayhi wa sallam) when he would affectionately call Ā‘ishah simply “Ā‘ish” as narrated by Imam al-Bukhāri in his Sahīh.

The man was infatuated with this woman, forgetting even death for a moment just to look at her one more time and even asked her to allow him this with his statement ‘submit yourself’ i.e. don’t begrudge me this last moment. Other scholars mentioned that it might mean ‘accept Islam’ or even ‘give me peace’ but the first position seems to fit the context and Allah knows best.

The woman’s response ‘fadaytuka’ is a well known expression of love and sacrifice amongst the Arabs, being an extreme sign of love and commitment. Indeed, the companions would often come and express their loyalty to the Prophet (sallallāhu ‘alayhi wa sallam) with the same term.

The beauty of this narration is that it shows some of the excellence of the Arabs in their poetry, their concern for love and romance, and the overriding principle of ease and gentleness in Islam despite its strict disciplinary and penal code in times of necessity.

So, from the many lessons, points of law and indeed benefits of this narration as mentioned by our teachers:

1. The intrinsic gentle nature of the Prophet (sallallāhu ‘alayhi wa sallam)
2. Pardoning precedes Punishment
3. The power of love and its consequences, to the extent that it can make a man forget death
4. Love (and its consequent sadness) can kill as seen with the woman
5. A lesson to be learnt for those attempting to give fatwa for a death sentence – it is an unenviable responsibility despite its importance

6. The virtue of mercy to the creation, even if they differ with you
7. The concern of the leader for giving all people the possibility of hearing about Islam, and hence his emphasis on da’wah
8. The strength of Islam today has been based on retaining the best attributes of those who were not Muslim, particularly culture – this is seen more clearly in the other narrations as well.
9. That the leaders should always be fully appraised by those under his command so that he can either confirm their actions or correct them.

10. Both men and women of that time were equal in their knowledge of Arabic language and culture
11. It is permissible to look at a non-Mahram woman if there is a need; how else were the Sahābah able to describe her skin so accurately?
12. The intrinsic disadvantages of keeping continual company of such disbelievers. The man wasn’t even from this group yet he was taken because he was with them.
13. The harshness of the Sahābah, radhy-Allahu ‘anhum, on kufr and the aggressive disbelievers
14. There is no need for expiation/blood money if the Mujāhidīn make an honest mistake after their best efforts of ijtihād. There is discussion on this point.

15. The permissibility of killing a rebellious captive
16. Punishment is not immediate; a delay for requests or other reasons is allowed
17. Female captives are usually retained, to be freed or married as per the orders of the leader
18. The execution of aggressive prisoners was by the sword and by the striking of the neck
19. The Prophet (sallallāhu ‘alayhi wa sallam) would often reprimand his Companions, and as here, with severity
20. The Sahābah are not ma‘sūm (protected from making mistakes and sinning)

And Allah ‘azza wa jall knows best.

"{...for the believers,he is full of pity, kind, and merciful."} [at-Tawbah 9:128]

{[illegible]
[illegible] [illegible] } [*at-Tawbah* ; 128]

'A'ishah narrated:

"Once, when I saw the Prophet in a good mood, I said to him: "O Messenger of Allah! Supplicate to Allah for me!"

So, he said: "O Allah! Forgive 'A'ishah her past and future sins, what she has hidden, as well as what she has made apparent."

So, I began smiling, to the point that my head fell into my lap out of joy.

The Messenger of Allah said to me: "Does my supplication make you happy?"

I replied: "And how can your supplication not make me happy?"

He then said: "By Allah, it is the supplication that I make for my in every prayer.""

[Reported in *Sahih Mawarid adh-Dham'an* (# 1875), and it is in *as-Silsilah as-Sahihah* (# 2254)]

"..I came to complain to you about my wife, I am the most lowly and disliked of ű Ķ ƛ ƴ Ǝ ă ű ƻ Ķ Ŝ ǋ Ф έ

Reference: Tahdheeb al Kamaal by Al Hafidh al Mizzee

Al Hafidh al Mizzi states in Tahdeeb al Kamaal: 11/194:

Yahya ibn Yayha an Naysaboori said:

I was with Sufyan ibn 'Uyaynah when a man approached him and said:

"O Abu Muhammad, I came to complain to you about my wife, I am the most lowly and disliked of things to her."

Sufyan remained silent for a while then said: "It may be that you were only interested in her to increase yourself in honor."

The man said: "Yes, O Abu Muhammad."

Sufyan said: "Whoever seeks honor [by marrying a woman] will be tested with lowliness, and whoever seeks wealth [by marrying a woman] will be tested with poverty, but whoever looks for righteousness [in a woman], ű Ķ Ŝ ƴ ! ƒ ƒ ŀ Ķ ǿ ƻ ǳ ƒ Ř Ŏ ƻ Ƴ ō ƛ ƴ Ŝ ō ƻ ű Ķ Ķ ƻ ƴ ƻ ǋ ŀ ƴ Ř ǿ Ŝ ŀ ƒ ű Ķ ǿ ƛ ű Ķ ǋ ƛ

He then told him a story, he said:

"We were four brothers; Muhammad, 'Imran, Ibraheem and me. Muhammad was the oldest, 'Imran was the youngest and I was in between.

When Muhammad wanted to get married, he was interested in lineage, so he married a woman of better lineage than him, so Allah tested him with lowliness.

'Imran was interested in wealth, so he married a woman who was wealthier than him, so Allah tested him with poverty. They took his wealth and didn't give him anything.

So I pondered over their affair. Ma'mar ibn Rashid traveled to us so I spoke to him about the affair and told him of their story. He reminded me of the Ahadeeth that 'A-isha and Yahya ibn Ja'dah narrated.

As for Ja'dah's Hadeeth; the Prophet - ӘЯЪмйт ЯЌ ɨ п ЯЊ - said:
ά ! ǿ ƻ Ƴ ŀ ƴ ƛ ă Ƴ ŀ ǋǋ ƛ Ŝ Ř ƫ ƻ ǋ ƫ ƻ ǳ ǋ ǋ Ŝ ŀ ă ƻ ƴ ă Ƴ righteousness, lineage, wealth and beauty. Marry the one with righteousness and you will be successful Ф έ

'A-isha's Hadeeth is as follows; the Prophet - ӘЯЪмйт ЯЌ ɨ п ЯЊ – said:
ά ¢ Ķ Ŝ ǿ ƻ Ƴ ŀ ƴ ǿ ƛ ű Ķ ű Ķ Ŝ Ǝ ǋ Ŝ ŀ ű Ŝ ă ű ō ƒ Ŝ ă ă ƛ ƴ Ǝ ƛ ă ű Ķ Ŝ ƻ ƴ Ŝ ǿ ƛ ű Ķ

So I chose righteousness and a small dowry, following the Sunnah of the Messenger - п Я Њ ɨ й¬т Я Ќ so Allah а Я Ъ м combined honor, wealth and righteousness for me [in my wife]."

http://subulassalaam.com/articles/article.cfm?article_id=125

Be Easy with The Lovers!

On the authority of al-Asmaʻī, that he said, "I was once walking in the village when I came across a stone. Someone had written on it:

العشاق بالله خبروا **** إذا حل عشق بالفتى كيف يصنع
O lovers! By Allah, tell me!
If a young man is overcome by love, what should he do?

So I wrote underneath it:

ي هواه ثم يكتم سره ****ويخشع في كل الأمور ويخضع
Let him treat his desire, then conceal his secret
And humble himself in every matter and submit (before his Lord)

I returned the next day and I found written underneath it:

وي و الهوى قاتل الفتكي يف* ي* د* *وا في كل يوم قلبه يتقطع
But how can it be treated when that desire fights the man
And every day his heart is torn to pieces?!

So I wrote underneath it:

إذا لم يجد صبراً لكتمان سره **** فليس له شيء سوى الموت أنفع
If he is unable to be patient with concealing his secret
Then there is nothing for him except death that will benefit!

I then returned on the third day to find a young man lying dead at the stone. I said, 'Lā hawla wa lā quwwata illā billāhil-'Alī'l-'Adhīm!' and found that he had written before his death:

ثم متنا فبلغوا **** سلامي إلى من كان للوصل يمنع
We have heard and we have obeyed; now we have died so tell everyone
My salām to the one who prevented me from attaining her.

(Narrated by al-Abshīhī in al-Mustatrif, 1/410)

So dear brothers and sisters, next time we give advice to such people, just remember you're dealing with hearts full of love not vessels full of stone.

So she said to her father; "Say Ameen three times.."

One of the Ulema from Riyadh narrated to us saying:

We went to one of the doors of the hospitals and we found a man with his daughter and she was in her illness, and her age was 40 years old and had not married. Every man who came for her, her father rejected him.

He (the shaykh) said: he was from the greediest people, a person of the Dunya however his Dunya did not benefit him. He had many offices, real-estate and cars and clinics, however he was known between the people that if his daughter were to be married, he cannot marry her except with hundreds of thousands, so all of the young men who came to her rejected marrying her, because those who came for her were poor youth. And most of the conditions of the people did not allow them to pay the high mahr. So every righteous man who came he was asked about his employment and his cars and his salary and if he informed him that he did not have that then he was left, until she reached 40 years of age. Then she suffered an acute illness and was admitted to the hospital and when the time for her death came, and it is a time for meeting the One, the Only One who Judges between the parties, and there is no Judge Except Him, and the One who does Justice between the Oppressed and the Oppressor, then when the death came to meet her, she said:

O Father, come close!

So he came closer to her.

She said: Say Aameen.

So he said: Aameen.

So she said: Say Aameen.

So he said: Aameen.

-Allah, th[illegible] narrated to [illegible] Shaykh from [illegible] witnessed this -

So she said: [illegible] three [illegible] times

Then she said: May Allah prohibit for you Jannah as you have prohibited for me the delicacy of marriage

40 years she stayed in the house of her father, why wait?

Source:

- [illegible] -[illegible] li Tullabul Ilm

"..I felt jealous, so I killed her.."

A man came to Ibn Abbas (radhiy Allahu anhu) and said, “I asked for a women’s hand in marriage, and she refused me. Someone else asked for her hand and she accepted and married him. I felt jealous so I killed her. Will my repentance be accepted?”

Ibn Abbas (radhiy Allahu anhu) asked, “Is your mother still alive?”

He said, “No.”

So Ibn Abbas (ra) told him, “Repent to Allah and do your best to draw close to Him.”

Then Ataa’ ibn Yasaar (ra) who over heard their conversation asked, “Why did you ask him if his mother was still alive?”

Ibn Abbas (radhiy Allahu anhu) said, “Because I know of no other deed that brings people Ŏ f ƻ ă ŜNJ ű ƻ ! f f ŀ K ű K ŀ ƴ ʅ ƛ ƴ Ř űNJŜ ł ű Ƴ Ŝ ƴ ű ŀ ƴ Ř NJŜ ăLJŜ

[Bukhari, Al-Adab al-Mufrad, 1/45 baab birr al-umm [kindness to the mother].]

"I will not marry you until you become a Christian" she said...

It is related that a group of people were once seated in the company of Al-Hasan Al-Basri, when some men passed by, dragging along with them a body of a dead man. When Al-Hasan saw the dead man, a glint of instant recognition could be discerned in his eyes, and he fell unconscious from the shock of some memory that had just been rekindled.

When he regained consciousness, his companions asked him what was wrong with him.

He said; This man – referring to the dead man being dragged along on the ground – used to be one of the best worshippers and one of the most renowned ascetics in the world (renouncing all the temporary pleasures of this world because he was so busy and devoted to worship).

One day he left his home, intending to go to the masjid to pray; but on the way, he saw a beautiful young Christian women, who became an immediate temptation to him.

When he proposed to her, she refused, saying, "I will not marry you until you become an adherent of my religion. [Christianity]"

He went on his way, but as time went on, he yearned for her continued to increase. He then succumbed to her wish and exited from the fold of Islaam – the religion of pure, unadulterated Monotheism.

After he became a Christian and some time passed, the woman came out to him from behind the curtain and said, "You are a man who is bereft of goodness. You have forsaken your religion, which was important to you for your entire life, simply for the sake of a lust that is of no value. Indeed, I too am forsaking my religion, but not for the same reason. I am doing so in order to achieve a blissful existence that never comes to an end, an eternal existence under the care of the One, the As-Samad (i.e., Allaah; The Self-Sufficient Master, Whom all creature need, He neither eats nor drinks)."

She then recited the entire Chapter of Al-Ikhlaas: ά { l· ѐ ó h a dz K l· Y Y l· Ř ó ă l· ǿ ύ ύ Y-ﻬ -ά I Ŝ ƛ ă ! f
-Ŝ ǉ dz l· f ƻ NJ Ŏ ƻ Y LJ l· [Qur'aan 112:1-4] ƴ ű ƻ I ƛ Y Ф έ

When the people had heard about what she had said, they approached her and asked, "All along, you had this Chapter memorized?"

"No," she answered. "By Allaah, I had never known it before. But after this man continued to insist upon having me, I saw a dream; I saw Hellfire, and my place in it was shown to me. I became terrified and panic-stricken. Maalik – the gatekeeper of the Hellfire – said to me, 'Do not be afraid or sad, for Allaah has ransomed (i.e., saved) you with this man (i.e., he will take the place in Hellfire that you would have taken had not Allaah saved you).' He then took me by the hand and admitted me into Paradise. Seeing a line written inside of it, I read it; among what was written were these Words:

ά ! f f l· l· K ō f ƻ ű ă ƻ dz ű ǿ K l· ű I Ŝ ǿ ƛ f f ă l· ƴ Ř Ŏ ƻ ƴ Ŧ ƛ NJ Y ă ó ǿ K l· ű I Ŝ
A - a l· K Ŧ ƻ [Qur'aan 13"39] He then recited Soorah Ikhlaas to me, and I began to repeat it. Then I woke up and had it (Soorah Ikhlaas) memorized."

Al-Hasan then said, "The woman then embraced Islaam, and the man – whose corpse you just saw being dragged away – was killed for having apostatized. And I ask Allaah to make us firm and steadfast upon guidance and to grant us safety and success." *[Taken from Glimpses from The Lives Of Righteous People p5 -Darussalam publishing]*

"My mahr is an obligation upon her!"

Excellent display of Gheerah - Protective jealousy

During the third Islamic Century (Hijri), the Qaadi [Judge] of Rayy and Ahwaaz, Musa bin Ishaaq, sat to adjudicate people's disputes.

Among the litigants was a woman who claimed five hundred dinars mahr [dowry] from her husband.

The husband denied the claim.

The qaadi said to the husband, *Bring witnesses*

The husband said, *I have brought them*

The qaadi said to one of the witnesses, "Look at the wife so you may point her out during testimony."

The witness stood up and said to the woman, "Stand."

Upon this, the husband said, "What do you want from her?"

The husband was told, "It is necessary that the witness sees your wife unveiled so that he may know that it is your wife."

The husband detested his wife unveiling her face for the witnesses in public. He said out loud, "I make the qaadi my witness that this mahr of my wife is an obligation on me, and she must not unveil her face!"

When the wife heard this, she thought it was wonderful that her husband disapproved of her unveiling her face before the witnesses, and was protecting her from the sight of people.

She too said aloud at the qaadi, "I make you a witness that I have granted my mahr to him, and have absolved [forgiven] him in this dunya and the aakhirah!"

The qaadi said to those around him, "Record this as a moral standard."

- Taken from *Tarbiyat Al-Awlad fil Islam*

.A.ō Ŝ l· dzǘ ƛ Ŧdz ƭ ō Ŝ Ř ƶdzƛ ƴ ǿ ƶ Ƴ l· ƴ Ŝ ƴǘ ŜǊŜ Ř X

Name:'Ata' bin Yasar
Kunyah:پAbu Muhammad
Status:Successor (*Tab I*)
Location:Madinah

'Abdur-Rahman bin Zayd bin Aslam narrated:

"'Ata' and Sulayman (his brother) bin Yasar went to run an errand outside Madinah along with some companions of theirs. When they reached the outskirts of the city, they stopped at a house to rest. Sulayman and his companions went to see to some of their needs, and 'Ata' stayed in the house alone, praying. Suddenly, a beautiful bedouin woman entered upon him, so when 'Ata' saw her, he assumed that she needed something from him, so he sped up his prayer a little and then asked her:

"Is there something you need?"

She answered: "Yes."

He said: "And what is that?"

She replied: "Come and have your share of me, for I am filled with desire and I am without a spouse."

So, he said to her: "Get away from me, and do not cause me to burn in the Fire along with you!"

She then continued to intice 'Ata' until he started weeping and repeating: "Woe be to you! Get away from me!" and his weeping intensified until the woman herself saw his weeping and the grief that was inside of him, so she herself began to weep because of his weeping. While they were both sitting and weeping, his brother Sulayman returned from seeing to his needs, and when he saw his brother 'Ata' weeping and the woman on the other side of the house weeping, he himself began to weep as a result of their weeping without asking them about anything. When the weeping intensified and grew louder, the woman got up and left the house.

Their companions, who were standing outside of the house, then got up and came in, and Sulayman remained after that without ever asking his brother about the woman out of respect for him, as he (Sulayman) was younger the younger of the two.

They then proceeded to Egypt to see to their errand, and they remained there as long as Allah Willed. One night, 'Ata' was sleeping and woke up crying, so Sulayman said to him: "Why are you crying, brother?" So, 'Ata's weeping intensified, and he said: "Because of a dream that I had tonight." Sulayman asked him: "And what was it?"

'Ata' said: "Do not inform anyone of it as long as I am alive! I saw Prophet Yusuf (peace be upon him) in my dream, so I went to look at him along with others who were looking at him. So, when I saw his beauty, I wept. He then looked at me out of all the people and said: "Why are you weeping?" I replied: "May my father and mother be ransomed for you, O Prophet of Allah! I remembered the wife of al-'Aziz and how you were tested with her, and what you experienced of imprisonment and separation from Ya'qub; I remembered all of this and wept and was amazed by it all." So, he (Yusuf) said: "Will you not then be even more amazed by the one who was with the beautiful bedouin woman on the outskirts of the city but rejected her?" I realized to whom he was referring, so I wept and woke up weeping."

At that point, Sulayman asked: "My brother, and what was the situation with this woman?" So, 'Ata' told him the story, and Sulayman did not tell anyone about it until 'Ata' had died, where he informed a woman of their family who later said: "And this story did not spread in Madinah except after the death of Sulayman bin Yasar."

Ibn 'Abiz-Zinad narrated:

"'Ata' bin Yasar used to fast every other day."

'Ata' heard and narrated *hadith* from Ubayy bin Ka'b, Ibn Mas'ud, Abu Ayyub al-Ansari, and many other Companions of the Prophet.

He died in the year 103 (some say 94) after the *Hijrah*.

ά ƛ ű Ƴ ƛ Ǝ Ƙ ű ō Ŝ ű Ƙ l· ű ƛ ƴ ű Ƙ Ŝ t l·NJl· Ř ƛ ă Ŝ ǿ Ŝ ǿ ƛ

Abu 'Abdullah Muhammad bin Shuja' narrated:

"I was in Egypt during my travels there, and I had a strong desire for a woman. I mentioned this to some of my brothers, so they said to me: "There is a devout woman who has a daughter that is just like her and is beautiful, and she has reached puberty." So, I found her, became engaged to her, and eventually married her.

When I entered upon her (so that I would sleep with her), I found her facing the Qiblah in prayer, so I became shy and embarrassed that she was a young girl such as herself at her age praying and I was not praying, so I also faced the Qiblah and prayed as much as I was destined to pray, until I was overtaken by sleep and fell asleep in my place of prayer. She also eventually fell asleep in her place of prayer.

The next day, the same thing happened. When it became too much, I said to her: "Will you not come to bed?" She replied: "I am in the service of my Lord who has a right which I will not prevent him from." [*] So, I became shy from her words and continued like this for a month.

Then, it came time for me to leave, so I said to her: "O woman!" She replied: "At your service!" I said: "I wish to leave this place now." She replied: "It was a mercy to have known you."

When I got up to the door, she got up and said: "My master, there was a contract between us in this life that we did not complete (the marriage), but it might be that in the Paradise we will complete it, if Allah Wills." So, I said to her: "Maybe." So, she said to me: "I bid you farewell with the protection of Allah, and He is the best of protectors." So, I bid her farewell and left.

I then returned to Egypt a few years later and asked about her. I was told that she was even better and more exerting in her worship than she was when I had left her."

[*] Islamically, what she did is not correct, as a woman is obliged to answer her husband's call to the bed at all times. However, the point here is to reflect on her level of devoutness and dedication to the worship of Allah.

"Those who disbelieve will wish that they were Muslims..." (Qur'an al Hijr 15: 2)

Ibn Kathir narrated, on the authority of Ibn al-Jawzi:

> "There was an unfortunate man from the *Mujahidin* who were fighting in the lands of the Romans. So, when the Muslims were in one of their expeditions and surrounding a land of the lands of the Romans, he looked to a woman of the Romans who was sitting in a fortress therein, and he became attracted to her and sent her a message asking how he could reach her. She replied: *[illegible] then come up to the fortress and you have me* so, as soon as the area was conquered by the Muslims, he did this.
>
> From that point on, there was not a single skirmish that the Muslims would be engaged in except that he would be up in the fortress with her. This caused the Muslims great sadness and distress, and it became very hard on them to deal with this reality. After a while, they went up to the fortress where he was staying with this woman and said to him: *What happened to all the Qur'an you knew? What happened to your knowledge? What happened to your fasting? What happened to your Jihad? What happened to your prayer?*
>
> So, he replied to them: "Know that I have forgotten all of the Qur'an I used to know except for these verses: {[illegible]} [*al-Hijr*; 2-3] and I now have wealth and children with them.""

[*al-Bidayah wan-Nihayah*; 11/68]

Al-Miski (The One Who Exuded A Good Smell)

It is reported that Abu Bakr Al-Miski was once asked,

“We always find a good odor emanating from you- why or how?

He answered, “By Allah, for years now I have not used any perfume, but the reason for the good smell has to do with an ordeal that I passed through;

A woman once tricked me into entering her home. Then she closed (and locked) the door behind her, after which she began to seduce me. I became utterly bewildered as to what I should do, for I had no options before me. I said to her, *Ψ L ƴ Ŝ Ŝ Ř ű ƻ Ǝ ƻ Ɨ ƴ Ř LJdzNJ ƛ Ŧ è Ƴ ȅ ă Ŝ ƒ Ŧ Φ Ω*

She ordered her servant to take me to the bathroom, and when I entered it, I took feaces in my hand and wiped it all over my body. Then I returned to her in that state.

Shocked to see me like that, the woman ordered that I be removed from her home. I left and immediately took a shower. That very night I saw a dream; in it, it was said to me, ‘[illegible]
[illegible] *K ƛ ă ǿ ƻNJ ƒ Ř Ɨ ƴ Ř ƛ ƴ ű K Ŝ I ŜNJŜ Ɨ Ŧ ű ŜNJΦ Ω*

When I woke up, the smell of perfume was emanating from my body, and it has continued to emanate from my body until this very moment.”

Al-Muwa’iza Wal-Majaliss, pg. 224

Glimpses of the Lives of Righteous People
(compiled) by Majdi Muhammad Ash-Shahawi
(c) Maktaba Dar-us-Salam, 2004

http://forums.almaghrib.org/showthread.php?t=20756&page=1

Humour (Funny)

Chapter 8: HUMOUR (Funny) X X X X X X X X X X X X X X X X X X X X X X X X X X X X X X t м o м
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- "No! One at a time! One at a time!" [Funny] ………………………………………………………………………………P138
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Only Fools and Fools [funny true moments in Islamic history]

There is a book compiled by Shaykh Ahmad Ali from Bradford which has a record of some true funny incidents which have been recorded in some classical texts!

This book is a brief summary of a book called "AKhbaarul Hamqa Wal Mughafaleen" by Ibn Jawzi Hafiz Jamal ud-Din Abdul Rahman.

The chain of narration and authenticity may be cited in the original. By the way, it is mentioned in the book that one of the reasons Ibn Jawzi compiled this work was so that an intellectual could read these stories and realise from them the value of intellect, appreciate and thank Allah for the great blessing.

The Stories:

#1 - "Hija's father made intentions for Hajj. As his father was about to depart, Hija, who was feeling very sentimental, said "Father do not spend long and try to return on big Eid, so you can make Qurbani [Udhiyah/sacrifice] with us".

#2 - Once someone stole the door of Abu Salim's house. He in turn stole the door of the Masjid. "What are you doing?" the people asked. He replied "The owner of this door knows who stole my door."

#3 - Ibn Josey relates that my friend informed me that a man married a woman who was very short in size. The people questioned, "What have you done?" So he replied "A woman is evil, the less the evil, the better."

#4 - "There was a Bedouin who lived near a river. One night he had a bad dream on a cold night. He was not prepared to have a bath with cold water, so he searched for his bucket in order to warm the water. he failed to find it, so he took off his clothes and swam to the other side of the cold river to fetch a bucket. He returned with a bucket, again via the cold river and then warmed the water and had a bath."

#5 - A man wanted to circumcise his child, so he told the barber "Please take it easy, he has not had this done before".

#6 - An old man was standing next to the door of a Masjid. The Muezzin, on observing his respectable image asked him to lead the prayer. The old man refused, and therefore the Muezzin himself led the prayer. After the prayer, the Muezzin said to the old man, "Baba, if you have led the prayer we would have given you something." The old man replied, "I could not accept the role of Imam if I am not in a state of wudhu".

#7 - An individual had heard that the fast of Ashura is equivalent to the fasting of the whole year. He fasted for half of a day believeing this would suffice him for six months.

#8 - A fool was informed that his donkey was stolen, he overwhelmingly remarked "Thank God that I was not riding on it!"

source: http://www.islamic-life.com/forums/jokes-riddles-poetry/fools-fools-funny-moments-islamic-history-1739

Weeping but not knowing why!

It was included in a paragraph that spoke about understanding the Qur'an, need for tadabbur [deep reflection] etc.

Abu 'Uthman al-Jahidh narrates: Yahya ibn Ja'far informed me of an incident saying,

I used to have a neighbour from the people of Faris (Persia) who would spend the whole night through in prayer. One night I woke up by him weeping and loudly crying and hitting his head and chest - repeating a verse from the Book of Allah. When I saw what he was going through, I [illegible] Indeed this is the verse that is killing him and that had driven him to this state. I listened in on him and behold he was reciting the verse,

[illegible]

[illegible] (harm) . . .

[Quran, al-Baqarah 2: 222]

[Dumoo' al-Qurra – Tears of the Recitors]

... Just goes to show the importance of actually understanding what we recite!

[illegible]

A-[illegible]

1 - Q ï [illegible] : [illegible]
[illegible]
[illegible] ?

A ï This man is intelligent. He combined three [illegible] questions
A-[illegible]

2 - Q ï [illegible] [illegible] ?

A ï If he marries her, then she can uncover her face in f
[illegible]
[illegible] (A-[illegible] -[illegible])

3 - Q ï [illegible] ?
A ï I donôt know about this. Itôs ordained for a person t
[illegible] [illegible]! [illegible]
[illegible] -[illegible] -[illegible]

4 - **Q** ï Sheikh, may Allah reward you with Paradise, I see i
have certain questions, so I ask you and you give me t
[illegible]

A ï I donôt remember this. I donôt remember this. I donôt
[illegible] eikh laughs) Donôt depend on this. If you listen
[illegible] (A-[illegible] -[illegible])

5 - **Q** ï With reference to the Hadith: ñThere i[illegible] no competit
[illegible] -racing,ò what is your opini[illegible] if s[illegible]eone engages in

A ï Look, the Prophet (pe[illegible]upon him) said: ñ-
[illegible] -racing,ò because [illegible]at things are to b
you ride on it, then (At-[illegible]s a-[illegible]owed! Otherwise noé

6 - Q ï What is your opinion about these duôas which are pl
duôa for, [illegible] ôs the response to those who say the

A ï [illegible]
The duôas are attached to the car, n[illegible] the rider, and t
travelers of the duôa for riding or traveling. Everythi
[illegible]
Unless if someone said to you: If the car [illegible]s sick, att
([illegible] -[illegible])

7 - [illegible]
[illegible] [illegible]
[illegible] [illegible]
and afterwards when I wanted to leave he said: ñWhere a
strange to me, so I laughed and said, ñIôm going out.ò
you!ò

A Beautiful Response to Christians

Shaykhul Islaam ibn Taymiyyah [rahimahullaah] cited an event;
Reference: Minhaaj as Sunnah: Vol 2 P. 58

…like the well known story of al Qaadee Abu Bakr ibn at Tayyib when he was sent to the Christian King in Constantinople. The Christians respected him and knew of his standing so they feared that he would not bow to the king when he entered upon him, so they made him enter through a small door so that he would enter bowing down. However, he became aware of their plot so he passed through the door backwards, facing them with his backside, he did the opposite of what they intended.

When he sat down, someone tried to speak ill of the Muslims and said to him; *Ψ ² Ƙ ŀ ű ƛ ă ƛ ű ű Ƙ ŀ ű ƛ ă ō Ŝ Ψ ! ƛ ŀ ă Ƙ ŀ Ƙ Σ è ƻ dzNJ* Intending to bring up the story of al Ifk that the Shee'ah relate as well.

Al Qaadee stated:

Ψ ¢ ǿ ƻ ǿ ƻ Ƴ Ŝ ƴ Ƙ ŀ Ǿ Ŝ ō Ŝ Ŝ ƴ Ǿ ƛ ƭ ƛ Ŧ ƛ Ŝ Ř ŀ ƴ Ř 'Aa-ishah. As for Maryam, she Ŝ Ř ƻ Ŧ Ŧ Ŏ ŀ Ƴ Ŝ Ŏ ŀ NJNJ è ƛ ƴ Ǝ ŀ Ŏ Ƙ ƛ ƭ Ř ǿ Ƙ ƛ ƭ Ŝ 'Aa-ishah, she did not bear a child while having ƴ Ř Σ ŀ ƴ Ř Ƙ dz ă ō ŀ ƴ Ř Φ Ω

So he defeated the [argument of] the Christians.

The point of his argument was that the innocence of 'Aa-ishah is a lot clearer and easier to prove than the innocence of Maryam, and that the accusation is closer to Maryam than it is to 'Aa-ishah. This being the case, since it has been established that those who levied such an accusation against Maryam were liars, then establishing that those who accused 'Aa-ishah of the same were liars is more rightful.

The model of this debate is that two groups are compared to each other. One group has more and greater virtues as well as less and smaller ills than the other. So if an ill were directed to them, they counter that the ills of the second group are more and greater [1], such as the statement of Allaah the Exalted:

They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allaah is preventing mankind from following the way of Allaah, to disbelieve in Him, to prevent access to Al-Masjid Al-Haraam (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing." [Al Baqarah: 217]

This is the case with the Jews and Christians when compared to the Muslims, and it is the case with the people of innovations when compared with the people of the Sunnah, especially the Raafidah [of the Shee'ah].

It is the same case with Ahlus Sunnah against the Raafidah concerning Abu Bakr and 'Alee. The Raafidee cannot establish the Eemaan of 'Alee, his trustworthiness and that he is in Jannah, let alone his Imaamah, if he does not establish the same for Abu Bakr, 'Umar and 'Uthmaan. Otherwise, whenever he tries to establish that for 'Alee alone, the evidences would not support him. Just as if the Christians would like to establish the Prophethood of 'Eesaa and not of Muhammad, the evidence would not support them either.

[1] In other words: If a religion with errors accuses Islaam or the Muslims of a perceived ill or vice as is rampart in present times, then the Muslims should counter with what is worse in the accusing religion. An example is their vile attempt at an accusation that 'Aa-ishah was young etc, the Muslims should not spend the majority of the time in defense or making excuses that may not even be legislatively accepted, rather they should counter that Maryam was between 12 and 14 when she gave birth to 'Eesa 'Alayhi as Salaam, which would make her a 'child' when she became pregnant, while 'Aa-ishah was never pregnant at all. So when they start defending this issue saying that it was normal at the time and so forth, then the response is likewise and more so is the case with 'Aa-ishah. Source: http://www.subulassalaam.com

Examples of the Salaf in Lying in Case of Necessity

When telling the truth is not the best optionn

If a Muslim finds himself in a situation where he needs to say something against the truth in order to protect himself or someone else from harm, ... r tevehsh f f remist robl it here y for him to protect his situation without lying or falling into sin?

Yes, there is a legal way and a permissible escape that one can make use of if necessary. It is equivocation or indirectness in speech.

Imaam al-Bukhaari (may Allaah have mercy on him) entitled a chapter of his Saheeh : ά L ƴ Ř ƛ NJ Ŝ Ŏ ǘ ă LJ Ŝ Ŝ Ŏ Ƙ ƛ ă ǘ ƨ l· Ǿ ƨ ƛ Ř (Saheeh al-Bukhaari, Kitaab al-Adab (Book of Manners), chapter 116).

bg -ba :

It was reported about Hammaad (may Allaah have mercy on him), if someone came that he did not want to sit with, he would say as if in pain: ά a ề ǘ ƨ ƨ ǘ Ƙ Σ Then the boring person whom he did not like would leave him alone.*

*He probably wanted to use his time for beneficial activities to get closer to Allah, and not for the sake of dunya (worldly matters.) Allah knows best.

Imaam Sufyaan Al-Thawri was brought to the khaleefah al-Mahdi, who liked him, but when he wanted to leave, the khaleefah told him he had to stay. Al-Thawri swore that he would come back. He then went out, leaving his shoes at the door. After some time he came back, took his shoes and went away. The khaleefah asked about him, and was told that he had sworn to come back, so he had come back and taken his shoes.

Imaam Ahmad was in his house, and some of his students, including al-Mirwadhi, were with him. Someone came along, asking for al-Mirwadhi from outside the house, but Imaam Ahmad did not want him to go out, so he said: ά -Marwadhi is not here, what would he be ... Ŝ Ř ƨ ƛ ƴ ϶ whilst putting his finger in the palm of his other hand, and the person outside could not see what he was doing.

Other examples of equivocation or indirectness in speech include the following::

If someone asks you whether you have seen so-and-so, and you are afraid that if you tell the questioner about him this would lead to harm, you can say " Ƴ l· NJ l· Ώ", meaning that you have not cut his lung, because this is a correct meaning in Arabic [" Ƴ l· NJ l· Ώ usually means "I have not seen him," but can also mean "I have not cut his lung"]; or you could deny having seen him, referring in your heart to a specific time and place where you have not seen him. If someone asks you to swear an oath that you will never speak to so-and-so, you could say, "Wallaahi laa akallimuhu ", meaning that you will not wound him, because "kalam " can also mean "wound" in Arabic [as well as "speech"]. Similarly, if a person is forced to utter words of kufr and is told to deny Allaah, it is permissible for him to say "Ƙ Ŧ l· NJ ǘ -llaahi", meaning "I denounce the playboy" [which sounds the same as the phrase meaning "I deny Allaah."]

ḫg -ḫa by Ibn al-Qayyim, 1/381 ff., 2/106-107. See also the section on equivocation ʏ (ŀ Ω ŀ ŀ) NJŜ Ŝ Ř in A-Ḁ - { Ḱ ŀ NJΩ by Ibn Mufliḥ, 1/14).

However, one should be cautious that the use of such statements is restricted only to situations of great difficulty, otherwise::

Excessive use of it may lead to lying.

One may lose good friends, because they would always be in doubt as to what is meant.

If the person to whom such a statement is given comes to know that the reality was different from what he was told, and he was not aware that the person was engaging in deliberate ambiguity or equivocation, he would consider that person toō Ŝ ŀ ƒ ƛ ŀ NJΦ ₵ Ḱ ƛ ă ∃ ƻ Ŝ ă ŀ ∃ ŀ ƛ ʏ ă ű ű Ḱ Ŝ LJNJ ƛ ʏ Ŏ ƛ LJ ƒ Ŝ ƻ Ŏ ŀ dz ă Ŝ ű ƻ Ř ƻ dz ō ű ƻ ʏ Ŝ Ω ă ƛ ʏ ű Ŝ ∃ NJ ƛ ű è Φ Φ

The person who uses such a technique frequently may become proud of his ability to take advantage of people.

Finally, I ask Allah, may He be glorified and exalted, to give us a proper understanding of our religion, to teach us that which will benefit us, and benefit us from what He teaches us, to guide us, and to protect us from the evils of our own selves. Allah is the best Protector and He is the most Merciful of all.

May Allaah bless our Prophet Muhammad and his family and companions.

ISLAMQA http://islamqa.com/en/ref/books/25

"No! One at a time! One at a time!" [Funny]

Shaikh Muhammad al-Arifi' says;

He (a poor man) went on making tawaaf around the Ka'aba saying "O Allah forgive me and [illegible]" And so the poor man was supplicating. [Eventually] He became very hot and had a heat stroke and collapsed on the ground.

So they (people) picked him up and took him to the Ajyaad Hospital, opposite the Haram. They put him in the hospital - cool was the place with a white bed and bed cover and cool moist air was blown onto him.

After 4-5 hours, he awokeUpon waking up, he turned right and left only to find the room all white. He looked to the bed cover, mattress and bed only to find that they [too] where white. The poor man smelt the smell [in the room] - and of course it was the smell of dettol - but it was better than his smell, and the smell pleased him.

So he assumed that he was in Jannah! (Paradise) [To which] he exclaimed: Allahu Akbar! [illegible] -hamdulillah! Allah [illegible] Al JANNAH! Al Jannah! Allah is the greatest [illegible] that Allah's promise is true! [illegible] Jannah! Al Jannah!)

He then turned to his right and found 5 Filippino nurses [standing there]. When he saw them wearing all white, he said: "Allahu Akbar! Al hoor al ayn! Al hoor al ayn! Al hoor al ayn! [the women of Paradise]

The nurses didn't understand what this man was saying. So they assumed that he was crazy. [This man then] tried to get out of his bed, he took the bed cover [off him] and threw it down, to get to the "Hoor Al Ayn" The nurses rushed towards him to hold him. So he told them, "No! [illegible] So the poor man thought he was [in Jannah/Paradise] with the Hoor Al Ayn!

See Sheikh Mohammad Al Arifi narrating the Event in Arabic;

http://www.youtube.com/watch?v=N9tYDFkcXoU

The Faqeeh Thief !

http://www.ahlalhdeeth.com/vbe/showthread.php?t=1174 Arabic text can be found here:
http://www.ahlalhdeeth.com/vb/showthread.php?t=118606

Imam ibn al Jawzi narrated with his Isnaad to Ahmad bin alMu'addil al Basri who said: I was heading to the woods where I own a garden. When I got far from the community houses I was approached by a thief.

I was sitting in a gathering when a person came and said:

He said: Give me your clothes.

I said (trying to be defiant): Why should I give you my clothes?

He said: I am more deserving of your clothes than you.

I said: Why?

He said: Because I am your brother. You are clothed and I am not.

I said: Allow me to give you some money.

He said: No. I want to wear your clothes, just as you have worn them.

I said: So you want to make me naked and expose my Awrah?!

He said: There is nothing wrong with this (being naked if alone). Imam Malik narrated that it was OK for a man to perform Ghusul [bath] naked.

I said: But people will see me naked.

He said: Had there been people on this road I would not have approached you on it.

I said: You seem to be intelligent. Let me go to my garden and I will take off my clothes and give them to you.

He said: No. You want to have your servants grab me and take me to the Sultan who will imprison me, rip my skin, and put chains around my anckles.

I said: No, I swear to you that I will fulfill my promise, and will do you no harm.

He said: No. Imam Malik narrated that oaths given to thieves do not have to be fulfilled.

I said: I swear that I will not use my swearing to con you.

He said: Same thing, this is a compounded oath given to a thief.

I said: Let us stop debating, allow me to go to my gareden and I promise to give you these clothes out of my good will with no hard feelings.

So the thief thought for a moment and said: Do you know what I am thinking?

I said: No.

He said: I went over the cases of thieves since the time of the Prophet ASWS until today. I do not recall a thief who stole something this way (by leaving a time gap between his attack and receiving stolen goods). I hate to innovate something into Islam which was not from it. I will bear the sin of it and every one who goes by it to the day of judgment … Give me your clothes now.

Jinn Experiences

Chapter 9: JINN EXPERIENCES X X X X X X X X X X X X X X X X X X X X X X X X X X X X X X X Ф t м п л
- A Conversation with a Jinn: The Exorcism Experience. ……………………………………………………………….P141
- Abdullah Azzam's Encounter with Hypocrite Jinn's in Ramadan. ………………………………………………….P145

Download Books:
World of Jinn & Devils Umar al Ashqar
http://www.hoor-al-ayn.com/Books/JinnDevils.pdf

Sword against Black Magic and Magicians - Waheed AbdusSalam Baly
http://www.kalamullah.com/Books/Sword%20Against%20Black%20Magic%20And%20Evil%20Magicians.pdf

A Conversation with a Jinn: The Exorcism Experience

*Umm Reem
describes her attempt at exorcism and the conversations that occurred during this experience. Please note that this questions of fiqhi nature may not be addressed, as this was not intended to be a course on the methodology of exorcism. Finally, please do not try this at home!*

We read and we believe in every word of Noble Qu'ran and the ahadeeth of the Prophet, sallallahu alihi wasalam. We believe, without ever doubting, in all that Qur'an and ahadeeth talks about although we may never witness it. However, sometimes by Allah's Mercy, we get to experience something further which affirms our faith and satisfies our hearts, and we thank Allah azzawjal for allowing us such an opportunity. It is for this reason that I want to share an incident, hoping that may this be a beneficial and Iman-boosting read for everyone.

During my visit to Pakistan last month, I had the opportunity to read over a 'possessed' girl. I will not discuss the details, but my conversation with the jinn, a creation of Allah that we have heard of but never seen, is definitely worth sharing. The conversation was a mixture of Urdu and Punjabi and I tried to be as precise as I can with the translation. This is not the complete conversation but bits and pieces.

I started of with the adhaan and some recitation from Qur'an until it, or she to be precise, agreed to talk to me. She was a female Jinnee named Seeta who had possessed a Muslim girl for almost 6-7 years. It wasn't a voluntary possession rather a case of black magic. As advised, I tried to invite her to Islam first. Apparently it was the first time anyone had ever invited her to Islam so she was a little shocked:

Seeta: How can I become a Muslim?

Me: Why not, anyone can become a Muslim.

Seeta: But I am evil and I have done many evil actions.

Me: It's okay you will be forgiven if you truly repent. My Rabb is the Most forgiving!

Seeta: But I've been a Hindu for centuries, I cannot change now.

Me: Sure you can if you truly believe that Islam is the true religion. Why don't you go around and see. You can travel very fast. Go around and you will find Muslim Jinns of your kind. Talk to them and ask them, they will teach you about this religion.

Seeta: Yes, I know. Their caravans pass by us and we make fun of them.

SubhanAllah, I was truly amazed when she said this. It reminded me of the first ayah of Surah Jinn: ά { ŀ è ó h
a dz K ŀ Ύ Ύ ŀ Ř ύ Y ά L ű K ŀ ă ō Ŝ Ŝ ʏ [illegible]
K ŀ Ø Ŝ K Ŝ ŀ NJ Ř ŀ [illegible] And I pictured a "group" of Jinn and how they travel in [illegible]
caravans!

Me: Haven't you seen the angels when you go up on the heavens and tried to listen to their conversations?

Seeta: Yes. They throw stones at us. I've been hit by them many times. My right arm was broken because of that!!

My heart skipped a beat. I couldn't help but pause and just stare at the sky for few seconds. Up above those heavens, stern guards of Allah, the angels, are protecting the skies with meteor ('stones' as Seeta said), exactly how it is described in the Qur'an:

ά ! ƴ Ř ǿ Ŝ K Ɩ Ǿ Ŝ ă ƻ dz ∃ K ű ű ƻ NJ Ŝ Ɩ Ŏ K ű K Ŝ K Ŝ Ɩ Ǿ Ŝ ƴ T ō dz ű Ŧ ƻ dz ƴ Ř ƛ ű
used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in
Ɩ Ƴ ō dz ă K Ф έ9) ó W ƛ ƴ ƴ Y y

ά ± Ŝ NJ ƛ ƒ è H ² Ŝ K Ɩ Ǿ Ŝ Ɩ Ř ƻ NJ ƴ Ŝ Ř ű K Ŝ ƴ Ŝ Ɩ NJ K Ŝ Ɩ Ǿ Ŝ ƴ ǿ ƛ ű K ű K Ŝ ă ű Ɩ NJ
devil. They cannot listen to the higher group (angels) for they are pelted from every side. Outcast, and theirs is a constant (or painful) torment. Except such as snatch away something by stealing and they are pursued by a
Ŧ ƒ Ɩ Y ƛ ƴ ∃ Ŧ ƛ NJ Ŝ ƻ Ŧ LJ ƛ Ŝ-10) Ŏ ƛ ƴ ∃ ō NJ ƛ ∃ K ű ƴ Ŝ ă ă Ф έ ó { Ɩ Ŧ Ŧ Ɩ ű Y c

I swear by Allah, I don't see a reason why anyone's eyes will not over flow with tears at this—tears of joy, a feeling of contentment, and a blissful satisfaction. SubhanAllah, a matter of 'unseen' was being described by someone who had seen it yet not believed in it, and was describing without realizing the effects it was having on the listener, not only just me but the others around and the ones who will hear it for as long as I shall live.

During our conversation, I learned that she was a Sikh but got married to a Hindu jinn (who died) and she adopted her husband's religion and she insisted that husband's religion is wife's religion (wow talk about obedience to husbands!). But, she tried to cause confusion by insisting that she was an evil dead-soul ('bad ruh' the concept of which still confuses many Pakistanis). Previously she had everyone believed that she was an evil dead-soul, but when I rebuked her a few times for lying and told her that she wasn't dead yet, then finally she confessed.

In any case, she asked me to give her time to think. But when I reminded her of death and the Day of Judgment, she asked the same 'legendary' question that why will she get hurt in Hellfire when she is made of fire! At times she also said that she doesn't want to change her religion. And finally she said what manifested her 'nature' and confirmed her reality:

"I know Allah is the Creator but I cannot bow down to him!"

La howla wala quwatta illa billah. Same arrogance, same pride. Didn't Iblees refuse to make sajdah even though he was certain of Allah being the Creator:

ά X ! ō Ɩ ǿ Ɩ ă ű Ɩ ʅ ō Ɩ NJ Ɩ K X έ ώ ! ƴ Ř ű K Ŝ è refused and was proud and was one of the L ō ƒ η ă ó
disbelievers. 2:34]

I told her that she was doing exactly what her 'master' Iblees had done, and she replied:

"We are all of the same nature!" iyyadhobillah.

I sat there staring at her thinking to myself that this creation is low in intellect and high in arrogance and so even after seeing the clear Miracles of Allah azzawjal refuses to believe. On the other hand, humans cannot see what these jinns can see, but are blessed with a higher intellect. And perhaps that's why humanity has more 'logical' and 'reasonable' proofs with the addition of the living miracle of Qur'an to see the truthfulness of Islam, yet if humans refuse then what good is that intellect which still leads to arrogance and ignorance!

We seek Allah's refuge from the evil characteristics of arrogance, a trait of shaytaan.

Of the things that she said about Ibless was that he has a throne above the water!

The Messenger of Allah, sallallahu alihi wasalm, said:

ά L ō ƒ Ŝ Ŝ ă Ǉ ƒ ŀ Ŏ Ŝ Ř Ƙ ƛ ă ǘ ƘǊ ƻ ƴ Ŝ ƻ ƴ ǿ ŀ ǘ ŜǊ ǘ Ƙ Ŝ ƴ Ƙ Ŝ ă Ŝ ƴ Ř ă ƻ ǳ ǘ Ƙ

She also said that he has told them that he will wear a crown on the Day of Judgment.

He has also promised them of unlimited ‘rewards’. She said,

“Your Rabb has promised you rewards and our Iblees has promised us rewards.”

Surely his promises are nothing but lies, as mentioned in Qur’an:

ά ! ƴ Ř { Ƙ ŀ ƛ ǘ Ń ƴ ó { ŀ ǘ ŀ ƴ ύ ǿ ƛ ƒ ƒ ă ŀ è lyǿ Allah promised you a promise of truth. ă ō Ŝ Ŝ ƴ
And I too promised you, but I betrayed you. I had no authority over you except that I called you, so you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allah (by obeying me in the life of the world). Verily, there is a painful torment for the Zâlimûn (polytheists and wronŘ ƻ ŜǊ ă Σ Ŝ ǘ Ŏ Ф ύ Ф έ ó м п Ƴ н н ύ

And surely he will turn his backs on all those who obeyed him:

ά ¢ Ƙ Ŝ ƛǊ ŀ ƒ ƒ ƛ Ŝ ă Ř Ŝ Ŏ Ŝ ƛ Ǿ Ŝ Ř ǘ Ƙ Ŝ Ƴ ύ ƒ ƛ ļ Ŝ { Ƙ ŀ ƛ ǘ Ń ƴ ó { ŀ ǘ ŀ ƴ ύ Σ ǿ Ƙ Ŝ
Ř ƛ ă ō Ŝ ƒ ƛ Ŝ Ǿ Ŝ ă ƛ ƴ ! ƒ ƒ ŀ Ƙ Σ { Ƙ ŀ ƛ ǘ Ń ƴ ó { ŀ ǘ ŀ ƴ ύ ă ŀ è ă Ƴ ά L ŀ Ƴ ŦǊ Ŝ Ŝ
ŀ ƴ Ř ŀ ƒ ƒ ǘ (59:16) Ŝ ȅ ƛ ă ǘ ă ύ H έ

She had a particular obsession with Iblees’s beauty and kept repeating how handsome he is, a’oodhobillahi minhu. She also uttered a lot of evil which can only be uttered by someone wicked, and I will not mention it here.

Let me mention that the spell was cast upon the girl out of sheer jealousy and sadly by a very close relative. That day, as I read Surah Falaq upon her and got to the last verse, wAllahi I felt like I was reading it for the first time. It was as if I could ‘understand’ the meanings of it: ά ! ƴ Ř ŦǊ ƻ Ƴ ǘ Ƙ Ŝ Ŝ Ǿ ƛ ƒ ƻ Ŧ ǘ Ƙ Ŝ Ŝ ƴ Ǿ ƛ ŜǊ ǿ

I was able to see what jealousy can cause; I could see the dangers of the one who becomes jealous, iyyadhobillah. That day, I truly appreciated the du’as of protecting oneself from evil eye and jealousy, and the adhkar of day and night.

Let me also state a few things that I had previously learned about jinns, mainly from Bilal Philip’s book and from Sh. Yasir’s Aqeedah class, and were confirmed by talking to Seeta:

She mentioned that if she leaves that girl, then she would want to possess someone else, I asked her the reason and she said:

“Because it is fun and I enjoy bothering people!” a’oodhobiAllah!

She liked attention and perhaps that’s why she was so talkative. However, she was a liar who tried to cause as many confusion as she possibly could.

She had a strong hold on the girl while in the bathroom. To be honest, some of the incidents were quite scary and I won’t even mention them. My sincere advice is to never forget the du’a before entering the bathroom!

To conclude, I have some advice for myself and for everyone else. To have a strong faith in Allah azzawjal and placing one's tawakkul in Allah alone is a strong weapon against shayateen. If I ever get the permission from this sister, I would like to write about how she was before when the Jinn possessed her and how improving her faith kept weakening the jinn in her.

The beautiful adhkaar and the du'as are indeed a fortress of a believer. To be quite honest, that is the only defense we have against them but it is the fortification if we read with certainty and belief.

Be punctual with the prayers and read Qur'an. Make sure you recite Qur'an, and if you cannot (for some reasonable reason) then have it recited in your house everyday. Read your dua's before leaving and upon entering the house (so shayateen don't enter with you), before eating, before entering the bathroom and especially before falling asleep. May Allah azzawjal protect us from the fitan and sharr of all the shayateen among men and jinn, protect our spouses, children, families and all the Muslims around the world.

Lastly and most importantly may Allah azzawjal reward Sh. Yasir Qadhi for his valuable advice and for taking time out to assist me throughout the exorcism.

http://muslimmatters.org/2008/02/11/a-conversation-with-a-jinn-the-exorcism-experience/

Abdullah Azzam's Encounter with Hypocrite Jinn's in Ramadan

And in Ramadhān, the Gates of Paradise are opened, and the Gates of Hell are shut, and the devils are chained up. This is something that actually happens, as one of my trustworthy friends who used to have contact with the jinn - but has since repented – informed me,

‘When I would ask the jinn who I would work with to relay to me any news, they would say: ‘We are inactive in Ramadhān.’ I used to think that they were believing jinn, as they would pray and fast with me. However, I realized from their answer, that they were devils [i.e., disbelieving jinn].

Later, after an experiment, I confirmed for myself that they were disbelievers: I requested from them one day that they heal my cousin, so, they said: ‘She will not be cured unless she puts on a cross.’

So, I said to them, ‘You really are devils. You are from the disbelieving jinn.’

They said, ‘We are from the believing jinn.’

I said, ‘From now, we have nothing to do with each other.’

They said, ‘We will hurt you, then.’

I said, ‘I dare you to try to hurt me. We will meet at midnight at the graveyard, the most secluded and frightening place I can think of,’ and at midnight, I made ablution and prayed two rak’āhs, and went to the graveyard. I did this for three nights in a row, but the jinn were unable to even come near me.’

So, it is something physical, not simply metaphoric. The devils are chained, and they are unable to move about and cause evil between the people. The major jinn are the ones who are chained, while the minor devils are left to move about.

Death

Chapter 10: DEATH X X X X X X X X X X X X X X X X X X X X X X X X X X X X X X X X X X X X X X Φ t м
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- “If Salih recites infront of me, he will kill me..” ……………………………………………………………………………….P156
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- My son, he was a reckless man, He said; "“When they place me into the grave raise your hands to Allah, and invoke Him to forgive me..." ……………………………………………………………………..P159
- SUDDEN DEATH - from fear of Allah. …………………………………………………………………………………………….P161
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The Man in the Coffin.

Ash-Shaykh `Ali at-Tantawi related that a man who drove a truck in Syria once picked up a passenger to give him a lift. The passenger sat in the back where there was neither roof nor cover.

There was, however, a coffin that had been prepared for burial. It started to rain and the man, noticing that it was a large coffin, decided to seek shelter inside of it. Another passenger came onto the truck and he also made his way to the back. He happened to choose a seat beside the coffin. While it continued to rain the second passenger thought that he was alone in the truck. Without warning, the first passenger stuck his hand out of the coffin to see if the rain had subsided. On seeing the hand, the second passenger became terrified, thinking that a dead man in the coffin was rising to life. From the sheer terror and shock of the moment, the man stumbled backwards, fell out of the truck, and smashed his head on the pavement, dying instantaneously.
This unexpected way of dying is how Allah had written for this man to die.

The Bus Driver

At-Tantawi related another story that equally illustrates the unexpectedness of death. A bus full of people was moving when the driver suddenly pressed on the brakes. The passengers asked him what was wrong. He said, "I am stopping for this old man who is waving so that he can get on the bus." They all said in wonder, "We do not see anyone."

He said, "Look at him over there." They repeated that there was no one to be seen. He said confidently, "Now look, he is coming to get in." Now the situation was beyond wonder, and they exclaimed,

"By Allah, we don't see anyone." Then, in an instant, the driver died in his seat.
Thus death came to him in the most bizarre and unexpected of scenarios:

When their term is reached, neither can they delay it nor can they advance it an hour [or a moment] *(Qur'an 7:34)*

[From: Don't be Sad -By Aaidh ibn Abdullah al-Qarni - Chapter Death.]

http://www.dont-be-sad-alqarni.com/Death.htm

The happy ending of Umar b. Abdul Azeez (Rahimahullah)

Al-Tabari narrates in *₵ ṇ NJ-ơ Ƭ ǻ ƅ ƙ Ω* (4/72):

Fātimah the wife of ‘Umar b. ‘Abd’l-‘Azīz said about his illness, “That night, his shivering became uncontrollable and he couldn’t sleep, so we kept a vigil over him and didn’t sleep either. In the morning, I told a servant of his known as Marthad, “O Marthad, stay with the *! Ү ơ ǺNJ ĐΩ ſ Ү ǻ ƴ ſ ȯ ƴ* and if he has any single need then at least you are at hand.”

We left and fell into a deep sleep due to the previous night spent awake. It was well into the day once we awoke and we went to see (‘Umar) and found Marthad sleeping outside the house. I woke him up and said, “What are you doing outside Marthad?!”

Marthad replied, “He told me to get out! He said to me, *ά a l· NJ ű Ŝ Ƙ ll· Ø Ř Ŝ Σ Yƭ Ŝ H . ѐ ! ƒ ƒ ṇ Ƙ Σ L*
ǿ Ƙ ƛ Ŏ Ƙ ƛ ă ƴ Ŝ ƛ ű Ƙ Ŝ NJ Ƙ dz Ү l· ƴ ƻ NJ Ƨ ƛ ƴ ƴ H έ

When I came out, I heard him recite:

[illegible]

We grant the Home in the Hereafter to those who do not seek superiority on earth or spread corruption: the happy ending is awarded to those who are mindful of God. (Qasas, 83)

So I entered the room again and I saw his face turned and his eyes were closed. He had passed away.””

May Allāh have mercy upon him.

"She died a Martyr in her own home..."

Umm Waraqah the Woman Who Died a Martyr's Death In Her Own home

The Righteous Sahaabiyyah "Umm Waraqah Bint Nawfal al-Ansaariyyah" May Allaah be pleased with her, when the prophet went for the ghazwah of Badr she said,"Grant me permission to go with you, i can treat the sick and maybe Allaah will grant me Matyrdom", the prophet said to her:"Stay in your home, for Allaah will give you martyrdom", and she was therefore called "the Shaheedah". She May Allaah be pleased with her used to read the Qur'an so she asked for permission from the Prophet to have a Mu'athin in her house, and he gave her permission.

She Had two slaves (a male and a female) that would be freed when she died. They got up one night, covered her and strangled her until she died (because they wanted to be freed quickly) and ran away!

The news reached the khaleefah of the muslims Umar Ibn al-Khattab May Allaah be pleased with him, he stood up and said to the people:"Who have knowledge about these two, or the one who saw them, bring them."

They were captured and Umar ordered them to be crucified, and they were the first to be that in madeenah.

in another narration she said to the Prophet " if you give me permission i would go with you and treat the sick and wounded! and maybe Allaah will give me martyrdom", The Prophet said to her:" O Umm Waraqah stay in your home , and Allaah will give you the martyrdom in your house". And the prophet would visit her in her home and he made a mua'thin for her! He said:"She had a male and a female slave that would be freed when she died, so they got up to her, covered her and killed her!

When Umar got up he said,"By Allaah, i didnt hear the recitation of my aunt Umm Waraqah last night!" he entered the house and later he saw her covered in a sheet in the side of the house. so he said," The prophet said the truth!" he got up to the minbar and mentioned what happened and said, "bring them to me". when they came he asked them and they confessed that they killed her, so he ordered them to be crucified in madeenah."

['al-Isaabah fee tamyeez as-Sahaabah', by Ibn Hajr al-Asqalaani 8/331]

Ibn Kathir Rahimahullah said about Faatimah bint Nasr al-'attar Rahimahallaah:

"She was among the worshippers who stayed in their homes because of their chastity and modesty. It is said that she didnt leave her home except for 3 occasions.

- *First time from her fathers to her husbands*
- *Second time from her husbands to perform hajj.*
- *And thrid time from her husbands to her grave*

[From al-Bidaayah wan-Nihaayah by Ibn kathir]

5 Ŝ ă ǑNJ ƛ LJ ű ƛ ƻ ý ƻ Ŧ ! f ƛ ű Ƙ l· ű Ƴ l· Ř Ŝ a dz Ω l· ǿ

After Ali died , Mu`awiyah bin Abi Sufyan said to Dirar bin Damrah

ά 5 Ŝ ă ǑNJ ƛ ō Ŝ Ψ ! f ƛ ű ƻ Ƴ Ŝ Φ έ

ά ² ƛ f f è ƻ dz Ƴ Ŝ ý ƻ Ŧ ű NJ ƻ Ŝ Ƴ È Ǒ dz ý ă ă Ŝ said Dirar. ƛ ý ∃ è ƻ dz Σ έ

ά b ƻ Σ Ř Ŝ ă Ǒ insisted Mu`awiyah. Ƴ Σ έ

ά t f Ŝ l· ă Ŝ Ŝ È Ǒ dz ă Ŝ said Dirar. Ŧ NJ ƻ Ƴ Ř ƻ ƛ ý ∃ ă ƻ Σ έ

ά L ǿ ƛ said Mu`awiyah. Σ έ

έ L ǿ ƛ f f said Dirar with a sigh. ű Ƙ Ŝ ý έ

ά . è ! f f l· Ƙ -ig t e(K)Ŝ d very strong; Ŧ l· NJ plk what ruthful finality that thrgh hint ruth
bedistinguished from falsehood; he ruled justly and knowledge defor th from him; disliked t
an aversion to the world and its pleasure; mor table with the night and its darkness; mourning the
prydaly Allah he was doing prod y from fear of Allah; long duration and deep pondering contemplation
during which time he would converse with his self; he would take rough garments and low -eality food
Allah it was -in his humbleness - however, when we had a question he would answer;
when we had gone to him we would initiate the salam; and when we invited him to our home he would
come. Yet in spite of hi closeness we did not speak freely with him because of the dignity and
honor that he exuded. If he smiled, he revealed the teeth straight and regular pearls; he honored
religious people and loved the poor. The strong person did not hope to gain favors from him through falsehood.
And the weak person never lost hope of his justice. By Allah, that one time I saw him in his
place of prayer when the night had come and the stars had been; he was bending his beard and crying the
way a sad person cries, and would hear him saying

ά h ǿ ƻ NJ f Ř Σ h ǿ ƻ NJ f Ř Σ l· NJ Ŝ è ƻ dz ƻ Ŧ Ŧ Ŝ NJ ƛ ý ∃ è ƻ dz NJ ă Ŝ f Ŧ ű ƻ Ƴ Ŝ Ƙ 5 ƻ
I have divorced you for the third time that has no return to me; perhaps I'll for you, including
to the fact that inside the third divorce finally; life is short, the existence of fear is bound, your danger
is great. Alas for the scarcity of sustenance and length of the road, the great distance of the journey and the loneliness of
ű Ƙ Ŝ NJ ƻ l· Ř H έ

Upon hearing this description, Mu`awiyah's eyes swelled with tears, and not being able to hold them from gushing forth, he was forced to wipe them with his cuffs; and the same can be said for those who were present. Mu`awiyah then said, ά a l· è ! f f l· Ƙ Ƙ l· Ǿ Ŝ Ƴ Ŝ NJ Ǒ ă l· ý ƻ ý Ŧ ű ƻ NJ Ŝ Ƙ Ŧ Ŝ l· ű Ƙ l· Ŝ NJ Σ ƻ ō Ŧ è !! f f f l· Ƙ Σ Ƨ dz ă ű

He then said, ά h 5 ƛ NJ l· NJ Σ Ř Ŝ ă ǑNJ ƛ ō Ŝ è ƻ dz NJ ă l· Ř ý Ŝ ă ă l· ű Ƙ l· Ǿ ƛ ý ∃ f ƻ ă ű Ƙ ƛ

ά a è ă l· began Dirar. ά ƛ ă f ƛ ſ Ŝ for whom then I truly feel the same grief as her
Ǒ Ƙ ƛ f Ř Σ ǿ Ƙ ƛ f Ŝ ƛ ý Ƙ Ŝ NJ f l· LJ Σ Ƙ l· ă Ƨ dz ă ű ō Ŝ Ŝ ý ă f l· dz ∃ Ƙ ű Ŝ NJ Ŝ Ř Φ έ

Dirar then stood up and left. [Sifatus-Safwah 1/66.]
*May Allah be pleased with them both.

Debate Between *Al-Hajjaaj* and *Sa`eed bin Jubayr.*

By Shaykh `Aa'id Abdullah al-Qarnee

Al Hajjaaj kept pursuing the noble scholar Sa`eed bin Jubayr for eight years or more until he eventually found him.

Bin Jubayr was a scholar known for his scrupulous piety and a man of great knowledge and action who was waging jihad to raise the flag of La ilaha ill Allah the uppermost.

When he was arrested - as in the story mentioned by the author of Tuhfatul Ahwadhi - Sa`eed bin Jubayr entered upon al Hajjaaj, so al Hajjaaj told him: "What is your name (and he knew his name well)?"

He answered: "Sa`eed bin Jubayr."

So Al Hajjaaj responded to him saying: "Nay, you are Shaqiy bin Kusayr." (Al-Hajjaaj is playing with words here: Sa`eed means happy and Shaqiy means unhappy, wretched. Jubayr means one who splints broken bones, and Kusayr one who breaks them.)

Sa`eed told him: "My mother knew better when she named me."

So Al Hajjaaj told him: "You are wretched (shaqayta) and your mother is wretched" (shaqiyat - Al Hajjaaj is again playing with words, referring to Shaqiyy - "unhappy/wretched"). Then he told him: "By Allah, I will replace your dunya with a blazing Fire."

Sa`eed said, "If I knew you could do it, I would take you as a god."

So al Hajjaaj told him, "I have gold and wealth."

Bags of gold and silver were brought and spread before Sa`eed bin Jubayr in order to try him.

Sa`eed bin Jubayr said: "O Hajjaaj, if you gathered it to be seen and heard in show-off, and to use it to avert others from the way of Allah, then by Allah, it will not avail you (lan yughneeka) against Him in any way."

So Al Hajjaaj said: "I have a female slave-singer" (al-mughanniyah - al-Hajjaaj continues to play with words, responding in mockery to Sa`eed's words 'lan yughneeka/it will not avail you' with a word that has the same triliteral root). He told her: "Sing for me and entertain me."

Sa`eed bin Jubayr cried, and Al Hajjaaj told him: >"Are you crying out of joy?"

So Sa`eed told him: "By Allah, I do not cry out of joy, but I cry for the slave girl that was subjected to other than what she was created for, for she was not created to sing, and `ood (musical instrument) was not built but for disobedience of Allah."

Al Hajjaaj said: "Take him and turn him to other than the Qiblah. By Allah, O Said bin Jubayr, I will kill you with a killing with which I have not killed any of the people."

Sa`eed said: "O Hajjaaj choose for yourself whatever killing you want, by Allah you will not kill me with a killing except that Allah will kill you with a like of it, so choose for yourself whatever killing you like."

Al Hajjaaj said: "Turn him (wallooh) to other than the Qiblah."

Sa`eed said: "Wherever you [might] turn (tuwalloo), there is the Face of Allah." [Qur'an, 2:115]

Al Hajjaaj said, "Put him under the earth."

Sa`eed said: "From it [the earth] We created you, and into it We will return you, and from it We will extract you another time." [Qur'an, 20:55]

The Death of Al-Hajjaaj

Al-Hajjaaj said: "Kill him."

Sa`eed said: "Laa ilaha ill Allah Muhammadun Rasulullah. Take it, O Hajjaaj, until you meet me with it tomorrow before Allah. O Allah, do not give him authority over anyone after me! O One who cuts up the tyrants, cut up al Hajjaaj!" - and in the same gathering a blister appeared on Al-Hajjaaj's hand and he became enraged like a bull for a whole month - he couldn't sleep from the pain and fatigue, nor could he eat and drink.

Al-Hajjaaj said about himself: "No night has passed except that I saw myself swimming in blood and no night has passed except that I saw as if al Qiyamah took place and that Allah took me to account and that I was killed for whoever I killed with one killing, except Sa`eed bin Jubayr - Allah punished me for killing him with seventy killings."

Allah caused him to die after a month. He is considered wretched and miserable, although he belonged to Muslims. This is because he didn't know the guidance or uprightness and because he couldn't make sense out of his life mission.

Courtesy Of: Islaam.com
Source: Hiwar Bayn at-Taqiyy wa-sh-Shaqiyy

http://kalamullah.com/current-affairs04.html

The Story of Sara, the Australian Model.

This a true story that happened with a caller to Islam from Egypt called Amr Khalid, he said three days ago I received an e mail from a young lady from Australia, and the e mail reads as follows: and I quote:

I am a young Lebanese lady that has a Muslim father and a Christian mother, for the first ten years of my life I lived in Lebanon then we migrated to Australia which brought an end to my relationship to my connection with the Middle East.

I am currently 22 years of age and after migrating to Australia, my association with my religion also ended completely. The only thing I know is that I am a muslimah, thats it.

I dont know what the Quran looks like, I dont know how to pray and the religion plays no significance in my life. My mother and father separated each one re-marrying another person. I entered university, my mother and father left Australia living me behind alone with no family, no brothers and sisters, I know nothing about my ancestry in Lebanon, I lived alone and I had to work to spend on myself, I attended university in the morning and worked at the bar in the evening, I have a boyfriend and have not left out any haram except having done it without any shame.

I am fully westernised, I know a little bit of Arabic and because I am extremely beautiful, I joined the beauty competition in New Zealand and won in this competition, I am planning to join a beer competition in New Zealand and I am currently modelling for magazines.

During this time I used to visit a Lebanese family residing in Australia and I saw a Ramadan episode on television talking about modesty, the episode had its web addressed displayed. I went through a nervous breakdown; it was as though this episode was addressing me directly. I am sending you this e mail to ask, is it possible for Allah to accept me, in other words forgive me?

And this is where Sarahs e mail ends. Subhanallah!

No matter how long a persons imaan is, the soul of a person longs for its creator just as the stomach hungers for food so too does the soul long for Allah, this caller to Islam wrote back advising her about the conditions of repentance and that Allah will of course forgive her if she repents.

Two days later she contacts Amr Khalid and she says:

I have repented to Allah and I have left my boyfriend and promised never to see him again, after another two days she contacts him and she says: *I want to learn how to pray*, then another two days passed and she says: I would like some Quranic audio tapes, so he sends her some tapes via DHL Korea.

A week goes by and he doesnt hear from her until she contacts him and informs him that she has retracted her beauty title of that particular city, then came the surprise, she contacted him saying,

I have put on the hijab, however the story doesnt end here, two days after putting on the hijab she experiences a sharp pain so she goes to the doctor who diagnosis her with brain cancer and that her days are limited, she enters the hospital to be operated on, the success rate of this operation as informed by the doctors in Australia is 20 percent, this is what the doctor said. As for Sarah, listen to what she had to say, she said:

I am pleased to meet Allah, I am happy that I repented prior to finding out about my illness, I dont know whether my mother and father will know about my situation, If I live, I will support your website, for this website is my window to Islam.

To Allah we belong, and to him is our return.

May Allah have mercy on Sarah who died at the age of 22.

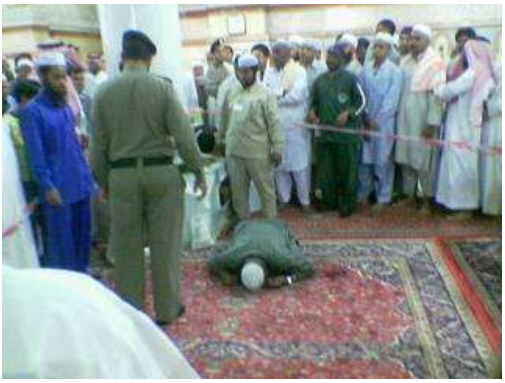
They buried her with the Muslims in New Zealand, prior to her death, she sent a short letter to Amr Khalid saying:

I lived far away from my lord for 22 years but I repented and turned back to Allah 3 weeks ago, I dont know many Muslims besides you and this internet forum, I urge you to make dua for me that Allah has mercy on me and to forgive me, make dua to Allah to guide my mother for she does not know anything about me.

- Signed Sara.

Man dies in Prostration/Sajdah in Masjid an-Nabawi

[Mosque of the Prophet Muhammad (sal Allahu alayhi wasalam) in Medinah]



-http://i256.photobucket.com/albums/hh162/speed2kx/nice%20islm%20pics/ajdatw9jv2.jpg
-http://img156.imageshack.us/img156/1557/ajdatw9jv2.jpg
- http://www.youtube.com/watch?v=US8PpLN716k

NOTE: the Faces in the photo are blurred.

“If Salih recites infront of me, he will kill me..”

Name:Mas'ud ad-Darir
Kunyah:Abu Juhayr
Status:Later generations
Location:al-Basrah, Iraq

Salih al-Mirri narrated:

"Malik bin Dinar said to me: "Come by tomorrow, O Abu Salih, for I have promised a group of the brothers that we would go visit Abu Juhayr Mas'ud ad-Darir in al-Jiban so that we could give him our greetings."

And this man, Abu Juhayr, had secluded himself in a nearby village and devoted himself to worship, and he never used to enter al-Basrah proper except on Fridays during the time of the prayer, then he would return to his home as soon as it was over.

The next day, I made my way to Malik's home on the way to al-Jiban to find that he was already ahead of me on the way, and with him was Muhammad bin Wasi', Thabit al-Binani and Habib. When I saw them all together, I said to myself "By Allah, this is indeed a day of joy!"

So, we left together to go see Abu Juhayr.

Whenever Malik would come across a clean area, he would say to Thabit: "Pray here, because it might be that tomorrow, this piece of earth will testify on your behalf," and then Thabit would pray there.

We then kept walking until we arrived to Abu Juhayr's residence, where we asked about him. We were told that he was just about to come out to leave for the prayer, so we waited for him. Eventually, a man that you could say had just emerged from his grave came out of the house, came to a man standing nearby, and took him by the hand to the nearby *masjid*. They stood at the door of the *masjid* briefly talking, then he (Abu Juhayr) entered and prayed for as long as Allah Willed, then he called the *adhan* and we prayed behind him.

When he completed his prayer, he sat as if he was heading an important meeting, and the people unanimously came by to greet him. So, Muhammad bin Wasi' stepped forward to greet him, as well. Abu Juhayr replied to his greeting and said: "Who are you? I do not recognize your voice." He said: "I am from the people of al-Basrah." Abu Juhayr replied: "What is you name, may Allah have Mercy upon you?" He said: "I am Muhammad bin Wasi'." Abu Juhayr said: "Welcome; you are the one whom these people - and he pointed towards al-Basrah - say is the best of them? Sit down." So, he sat down.

Then Thabit al-Binani got up and greeted him, so he returned his greeting and asked: "Who are you, may Allah have Mercy upon you?" He replied: "I am Thabit al-Binani." Abu Juhayr said: "Welcome, Thabit al-Binani. You are the one that the people of this town say stand the longest in prayer? Sit, for I had been wishing from my Lord to meet your likes."

Then Habib Abu Muhammad got up and greeted him, so he returned his greeting and asked: "Who are you, may

Allah have Mercy upon you?" He replied: "I am Habib Abu Muhammad." Abu Juhayr said: "Welcome, Abu Muhammad. You are the one that these people claim never asks Allah anything except that it is given to you? Sit, may Allah have Mercy upon you." So, he took his hand and sat him down next to him.

Then Malik bin Dinar got up and greeted him, so he returned his greeting and asked: "Who are you, may Allah have Mercy upon you?" He replied: "I am Malik bin Dinar." Abu Juhayr said: "[illegible] (an Ethiopian expression of happiness) Abu Yahya! If you are as they say, then are you, as these people claim, the most abstentious from the worldly life of them all? Sit now, for everything that I have ever wanted from my Lord in this world has now been given to me."

Then I got up to greet him, and the others began speaking over my voice, so Abu Juhayr said to them: "Remember how you will be tomorrow between the Hands of Allah on the gathering of the Resurrection." I then greeted him, so he returned my greeting and asked: "Who are you, may Allah have Mercy upon you?" I replied: "I am Salih al-Mirri." He said to me: "You are the young reciter? You are Abu Bishr?" I said: "Yes."

He told me: "Recite, Salih." So, I began to recite, and I did not get past seeking refuge with Allah except that he had already become overwhelmed. He then told me to start again, so I did and recited {[illegible]} [*al-Furqan*;23]

He then collapsed and turned over on his face, and part of his body was exposed as it began moving around as a bull would, then his body became still. We looked at him and saw that his soul had been extracted (he had died).

So, we went out and asked if there was anyone that would tend to him. We were told that there was an elderly woman who used to come and serve him on some days, so we sent for her. She came and said: "What happened to him?"

We said: "The Qur'an was recited in his presence, so he died."

She said: "It was befitting of him, by Allah. Who was the one who recited for him? It might be that he is a righteous reciter."

We said: "Do you know who Salih is?"

She said: "I do not know him, except that I used to often hear him (Abu Juhayr) say: "If Salih recites in front of me, he will kill me.""

We said: "Well, he (Salih) is the one who recited in front of him," and they pointed to me.

So, we prepared his body and buried him, may Allah have Mercy upon him."

LƳƖƳ !ōdz ¸dzădzŦΩă ƒƖăű ƳƻƳŜƴűà

Ibraaheem Ibn Jarraah says : “I came to visit Imam Abu Yusuf during his final illness. He was unconscious but he opened his eyes and looked at me.

He then asked : “O Ibraaheem, is it better for a person performing Hajj to stone the Jamaraat while on foot or on a conveyance?”
I replied : “On foot.”
He answered : “That is incorrect.”
I then replied : “On a conveyance.”
Again he replied : “That is incorrect.”

He then proceeded to give the correct answer himself : “If after pelting one stands to make dua, then it would be better to be on foot. But, if after pelting one does not remain to make dua, then it would be better to be on a conveyance.”

I rose to leave, but I had not even reached the door of his home when I heard the women of the household cry that he had passed away. Had there been anything more beloved to him than discussing the knowledge of Islam he would surely have engaged in it at this critical time as this was a time of distress and sadness.”

(Al-Bahr ur-Raaiq, Fathul Qadeer)

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raise your hands to Allah, and invoke Him to forgive me..."

One day, Ibban bin Saleh left the company of Anas bin Malik (radiAllahu anhu) and began to walk in the marketplace, when suddenly, 4 men carrying a bier with a corpse on it passed by.

Ibban then exclaimed, ά { ű ǸŀƴƎ Ŝ The marketplaces of Basrah are filled with people, yet only 4 people are following this funeral procession; verily, I will make it 5."

Before they reached the graveyard, and when it was time to pray over the deceased, Ibban asked others, ά ² ĸ ƶ ŀ Ƴƶ ƴƎ è ƶ dz ƛ ă ű ĸ Ŝ Ǝ dz ŀ ǸŘ ƛ ŀ ƴ ó ƶ Ǹ ǸŜ ƒ ŀ ű ƛ Ǿ Ŝ ú ƶ Ŧ ű ĸ Ŝ Ř Ŝ Ŏ Ŝ ŀ ă Ŝ

The others answered in unison, "In terms of closeness to the deceased, we are all equal. So you (i.e., Ibban) lead the prayer."

They prayed over the deceased, finished their march to the graveyard, and buried the corpse. When all was said and done, Ibban said, "I ask you by Allah, tell me the truth about this dead person (we just buried)."

They said, "None of us knows the story of this dead person; we are simply workers: a woman paid us to carry the corpse (and to bury it)."

Ibban turned around and saw a woman approaching the grave they had just dug; she sat over the grave for a while and then stood up, laughing.

After going up to her, Ibban said, "By Allah, this is strange indeed! A woman laughing over the grave of her deceased (relative or friend)."

ά ² ĸ è ŀ ǸŜ è ƶ dz ǇǸè ƛ ƴƎ ƛ ƴ ű ƶ the woman said. ĸ ƛ Ŏ ĸ Ř ƶ Ŝ ă ƴ ƶ ű Ŏ ƶ ƴ Ŏ Ŝ Ǹ ƴ è

"Inform me (about what just happened)," insisted Ibban.

"Indeed, I am Ibban, servant of Anas bin Malik (radiAllahu anhu), who was the servant of the Messenger of Allah (sal Allahu alayhi wa salam)."

ά I ŀ Ř ƛ ű ƴ ƶ ű ō Ŝ Ŝ ƴ Ŧ ƶ Ǹ ű ĸ Ŝ Ŧ ŀ Ŏ ű ű ĸ ŀ ű è ƶ dz ŀ Ǹ Ŝ The ǿ ĸ ƶ è ƶ dz ŀ Ǹ Ŝ deceased (in this grave) is my son. He was a reckless person who did wrong to his own self. Last night, he became very sick, and so he called me to him. When I went to him, he requested [as a dying man] that I follow all of his instruction. I told him to say anything, and that I would comply with his wishes. He told me not to inform anyone about his death. He then said,

"When they place me into the grave raise your hands to Allah, and invoke Him to forgive me. And say:

[illegible] n d e d p l e d w i t h h i m [illegible] p l e d w i t h h i m [illegible] h e r s t a n d u p n o w [illegible] l y [illegible]
f o r [illegible] m y [illegible] d a y . T h i s t h e w o r d o f t h Ŝ ƨ ý Ŝ ǿ K ƨ Ř ƛ ă ƨ -ǭ j Ŝ (the possessor of might and Î Î l· ǿ l· majesty).’

I did as he asked, and by the time I lifted my foot from his face, he was dead. I then hired these four men to wash the corpse, enshroud it, carry it to its grave, and then to bury it.

When they walked away, I approached the grave, raised my hands, and said, Ψ h a ƨ ă ű a Ŝ NJ Ŏ ƛ Ŧ dz f ƨ Ŧ ű K Ŝ
[illegible] e r o f t h e g e n e r o u s [illegible] d e d k n o w e r e t a n d o p e n r e d i t i n d e d [illegible] w h a t i s
a p p a r e n t a n d w h a t i s h i d d e n . I n d e e d [illegible] n n i n g e r r i n g i n v [illegible] d i n t o f h i s p o r h u m l e t h e r b e i n g
LJ f Ŝ l· ă Ŝ Ř ǿ ƛ ű K K ƛ Ƴ Φ L ý Ř Ŝ Ŝ Ř Σ L l· Ƴ LJ f Ŝ l· ă Ŝ Ř ǿ ƛ ű K K ƛ Ƴ Σ ă ƨ ¸ ƨ

I then heard a voice from inside of the grave say to me, ‘Go, my mother, for I have returned to the Most Generous Lord, Who has indeed forgiven my sins.’ That is what made me laugh and walk away in such a happy state.”

[1] Al-Mawa’iz Wal-Majalis, pg 194-195

"Glimpses of the Lives of Righteous People" (compiled) by Majdi Muhammad Ash-Shahawi (c) Maktaba Dar-us-Salam, 2004

SUDDEN DEATH

from Fear of Allah Ψ ! Î Î- ǰ·ɗ ǿ l·

A righteous man said;

“I once sat in the gathering of a preacher who spoke so well and with such eloquence that he moved everyone that was present into tears.

Upon hearing the preacher mention the Hellfire and the punishment that Allah (‘Azza wa-jal) prepared for those who disobey Him - A Young man who was present let out a loud cry;

Ψ ! ƒ l· ă Σ Ƴ è ∃ NJ ƛ Ŝ Ŧ ű K l· ű L ǿ l· ă dz ƴ Ř dz ű ƛ Ŧ dz ƒ ű ƻ ! ƒ ƒ l· K Φ L K l· Ǿ Ŝ ǥ Ω

He then faced the Qiblah and said, ‘O Allah, I turn towards You this day (and this moment), repenting to You with a repentance that is not tainted by a desire for anyone other than You to see me worshipping You. So accept, in spite of my shortcomings. Forgive me and have mercy on me in my loneliness. My God, to You do I return with all of my limbs, sincerely from my heart. Utter ruin will be my lot if you do not accept me.’

He then fell down unconscious. We tried to move him, but he wouldn’t budge he was dead. May Allah have mercy on him.”

Al- a l· ǿ l· Ω ƛMajalis, þgƒ 65

"Glimpses of the Lives of Righteous People"
(compiled) by Majdi Muhammad Ash-Shahawi
(c) Maktaba Dar-us-Salam, 2004

Ψ h Ŝ Ǿ ƛ f { Ƙ ǀ· ȅ ʅ Ƙ ó ƻ f Ř Ƴ ǀ· ʎ ύ Σ 5 ƻ ȅ ƻ dz ʅ

Abu Bakr as-Saidalaani reported that he heard Salim bin Mansur bin ‘Ammar say,

ά ¦ LJƻ ǿ seeing my father in a dream, I asked him, Ψ ² Ƙ ǀ· ű Ř ƛ Ř ȅ ƻ dzNJ [ƻ NJŘ Ř ƻ ǿ ƛ ű Ƙ ȅ

He answered : ‘Indeed, my Lord drew me near and close and he said to me:
Ψ h Ŝ Ǿ ƛ f { Ƙ ǀ· ȅ ʅ Ƙ ó ƻ f Ř Ƴ ǀ· ʎ ύ Σ 5 ƻ ȅ ƻ dz ʅ ʎ ƻ ǿ ǿ Ƙ ȅ L Ŧ ƻ NJƎ ǀ·

I said: Ψ b ƻ Σ h Ƴ ȅ [ƻ NJŘ Φ Ω

He said : Ψ ¸ ƻ dz ă ǀ· ű ē before people in a gathering one day and you made them cry.

Among them was one of my slaves who had never before cried from fear of me and so I forgave him and forgave everyone in the gathering for him; and you were among the ones I donated to him (among ű Ƙ Ŝ ƻ ʎ Ŝ ă ű Ƙ ǀ· ű L Ŧ ƻ NJƎ ǀ· Ǿ Ŝ Ŧ ƻ NJ Ƙ ƛ Ƴ ύ Ω ά h ! ƭ ƭ ŀ Ʀ ű ŀ ʅ Ŝ ƳѐăƻdzƭǿƛűƦƻdzű Ƴ Ŝ Ŧ Ŝ Ŝ ƭ ƛ ƴ∃

Abu Hurairah (ra) narrated: The Messenger of Allah (sal Allah alayhi wasalam) said: ά ¢ K Ŝ { K ŀ K Ŝ Ŝ Ř Ŧ Ŝ Ŝ ƭ ă ƴ
[illegible] [illegible] ź301 [Tirmithi, al Nasa’i, Ibn Majah, al Bayhaqi, Ahmad and al Darimi]

In Majmoo’ al Lata’if it mentions that a man said:

ά h ! ƭ ƭ ŀ Ʀ ű ŀ ʅ Ŝ Ƴ ѐ ă ƻ dz ƭ ǿ ƛ ű Ʀ ƻ dz ű Ƴ Ŝ Ŧ Ŝ Ŝ ƭ ƛ ƴ ∃ ŀ ƴ ѐ LJ ŀ ƛ ƴ

One day while he was walking in a farm he felt tired so [illegible]

[illegible] [illegible] [illegible]______________ .

One of his friends saw him in a dream and asked him about himself.

He said: ά L ă ƭ ŜLJű ƛ ƴ ŀ Ŧ ŀ NJ Ƴ ŀ ƴ Ř ǿ K Ŝ ƴ L ƻ LJ Ŝ ƴ Ŝ Ř Ƴ ѐ Ŝ ѐ Ŝ ă Σ L ǿ ŀ ă

[Abdullah] Ibn al Mubarak mentions a similar story about two Muslim prisoners of war. They were threatened by the leader of the nonbelievers to give up their religion. When they refused he threw them in a container that had oil boiling for three consecutive days. Due to the extreme heat of the oil, shortly after they were thrown in it their bones stuck out from the surface.

Later on their brother saw them in a dream and asked them about their condition. They said:

ά L ű ǿ ŀ ă ƻ ƴ ƭ ѐ ű K ŀ ű [illegible] Ŧ ƛ NJ ă ű Ř ƛ LJ ƛ ƴ ű ƻ ű K Ŝ (the highest level of [illegible] Paradise)”

Mashari al Ushwaq. p88

Conclusionς Who are the ! ǿ f ƛ ? ȅ I I Ω (Special Friends of Allah).

The Creator Ranks Supreme in Their Eyes

Hammam bin Shuraih asked 'a wise man' [*] to narrate the qualities of the people of taqwa so that he would be able to see them in front of him. The wise man said:

When Allah created His creation, He did so while He was completely independent of their obedience towards Him and of their disobedience towards Him. No disobedience can hurt Him and no obedience can benefit Him. Then He distributed amongst them (the creation) their means of sustenance and placed them on earth.The people of taqwa on earth are those of virtue: their speech is correct (true); their garments are of moderate nature and their walk is one of humility. They lower their gaze when they see something that Allah has forbidden them to see, and they give ear to beneficial knowledge. They maintain their integrity in both adversity and prosperity.

Had it not been for the appointed time that Allah has written for them (death), their souls would not remain an extra second in their bodies out of yearning for reward and fear of punishment. The Creator ranks Supreme in their eyes, so everything else becomes immaterial to them. They are with Paradise as if they had already witnessed it and enjoyed its presence. They are with Hell as if they have already seen it and tasted its torment. Their hearts grieve and their evil (if any) is non-contagious. Their bodies are lean, their needs are few and their souls are chaste. They observe patience for a few days and experience everlasting comfort. This is a profitable exchange that their Lord has made pleasant for them. The world tempts them, but they do not succumb. It imprisons them, but they ransomed themselves in exchange. During the nights they stand in rows and read portions of the Qur'an. They recite it with proper recitation which grieves their hearts and drink it (the Qur'an) like medicine. If a verse of yearning comes along, they reach for it and believe it is their destination. If an intimidating verse comes along, they pour their hearts towards it and believe that Hell and its screams are in their ears. They sleep on their foreheads and elbows (i.e. they engage in prayers so much that it is as if they sleep in those postures) and implore Allah to deliver them. In the day they are tolerant and learned, kind and God-fearing. Fear has chipped away at their bodies as if they were arrows. Anyone looking at them would think that they were sick. But they are not sick. Some will say that they are confused. A great fear has made them look like that. They are never content to do only a few actions (during the day), nor do they ask for a great deal. They condemn themselves and are apprehensive about their deeds. If one of them is called 'pious' he fears what will be said of him and says: 'I know myself better than you do. My Lord knows me better than I do. O Allah! Do not take me to task for what they are saying about me and (O Lord) make me better than they think. Forgive my sins which they do not know about.' Their signs are that they are strong in Islam, resolute in their softness, firm in their belief. They crave for knowledge and are knowledgeable with tolerance; moderate in richness; pleasant in hunger; forbearing in distress; seeking halaal; active in (pursuing) guidance and they abhor greed. They perform good deeds in fear (of rejection). They spend the evening in gratitude and the morning in remembrance. They sleep in alarm and they awake in joy. If their carnal selves make it difficult for them to fulfill that which they dislike they deprive them (their selves) of that which they like. The apple of their eyes is in what does not perish and their abstemiousness is in what disappears. They combine knowledge with tolerance and speech with action.

You will find their hopes are realistic, their mistakes few, their hearts humble, their selves content, their diet meager, their matters simple, their deen safe-guarded, their desires killed and their anger subdued. Goodness is expected from them and evil is shielded against them. If they are among those who are oblivious, they are counted amongst those who remember (Allah). If they are among those who remember, they are not written among the oblivious. They pardon those who wrong them; they provide for those who deprive them and meet those who sever ties with them. They are never profane and always lenient. They wrong doings are almost non-existent and their good deeds are always present. They are resolute when the earth quakes, steadfast in calamities and grateful in prosperity. They are not prejudiced against those they dislike nor do they favour those they love.

They acknowledge the truth before it appears and do not lose anything they are entrusted with. They do not call anyone names nor do they hurt their neighbours. They do not curse at the time of difficulties nor do they venture into falsehood. Silence does not bother them and if they laugh they do not raise their voices. If they are treated with injustice they remain patient until Allah vindicates them.

Their own selves live in toil while others are comfortable around them. Their abstinence from those who stay away from them is their exoneration (from malice). Their proximity to those who are close to them is a means of mercy (for those who are close to them). Their remaining aloof is not out of pride and arrogance and their being close is neither a ploy nor a scheme.

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